

# THE CRITICAL REVIEW,

For the Month of *July*, 1758.

## ARTICLE I.

*The natural History of Cornwall. The air, climate, waters, rivers, lakes, sea and tides; of the stones, semimetals, metals, tin, and the manner of mining; the constitution of the flannaries; iron, copper, silver, lead, and gold, found in Cornwall. Vegetables, rare birds, fishes, shells, reptiles, and quadrupeds: of the inhabitants, their manners, customs, plays or interludes, exercises, and festivals; the Cornish language, trade, tenures, and arts. Illustrated with a new sheet Map, and twenty-eight folio Copper-plates from original drawings taken on the spot. By William Borlase, A. M. F. R. S. Rector of Ludgvan, and Author of the Antiquities of Cornwall. Folio. Pr. 1 l. 11 s. 6 d. Sandby.*

THE Rev. Mr. Borlase had, before this production appeared, obliged the world with an account of the antiquities of Cornwall, which met with a favourable reception from the public. We could wish, however, that performance had been reserved for this occasion, that the antiquities might have been blended with the natural history, so as to render it more universal and entertaining. As it stands, we find it dry and uninteresting; though, with respect to the subjects of which he treats, the author is abundantly circumstantial and accurate. What renders it the less curious is, that almost all the birds, fishes, reptiles, trees, plants, and minerals, found in Cornwall, are to be met with in every maritime county of England. Here, indeed, we must except the tin, the peculiar production of that

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province, by which it was distinguished above two thousand years ago, from all the other districts of the island. Mr. Borlase has been very full upon the antient and modern methods used in digging, purifying, dividing, and smelting that metal; and this we take to be the most valuable part of the work. The book is handsomely printed in folio, by subscription, adorned with a new map of Cornwall, and prints representing the seats belonging to the principal gentlemen of that county. After a geographical and topographical description of the land, he proceeds to consider the air and weather, which are moist and stormy; though the seasons are generally so mild that myrtles will stand the winter without the shelter of green-houses. Here the author takes occasion to erect a fine theory of the cause of winds, as depending upon meteors, vapours, and air intermixed in separate portions, and acting with reciprocal, but, generally very different, powers. A man of a fertile imagination, tinctured with natural knowledge, may build such gay castles in the air, from June to January, without intermission; but, in a moment,

——— *They shall dissolve;*  
*And, like the baseless fabrick of a vision,*  
*Leave not a wreck behind* ———

In the article of vapours and lightening, he describes very remarkable ravages done by lightening in the parish of Madern, on the 20th day of December 1752. ‘ Though it might be sufficient here (says he) to relate the matters of fact in the order of time, place, and degree, as they happened, yet one cannot help admiring the different currents, motions, shapes, and desolations of this lightening. The clouds over Moelfra-Hill and the village of Tythrâl, a space of about a mile and half, were so much more charged with inflammable vapours than the other clouds, that here they broke both the first and second time, with superior violence; and the thunder-claps were within a few minutes of one another, as being produced but by two portions of one and the same congeries of fire.

‘ The general tendency of this lightening was the direction of the wind at that time; that is, from the north-west eastwardly; but where the principal explosions were (as at the hill and the house) many branches spread themselves off in all directions.

‘ Nor were the shapes, in which it operated, less various than its motions; sometimes, as from its effects appeared, it was pointed as a dart, in some places edged as a scythe; now but one thin sheet or stream, then two or three, and afterwards one again; now it fell as several separate balls of fire; but



• but upon the house, where the principal explosion was, as a  
• large gush or torrent.

• It was all fire, yet of different powers, according to the  
• impregnation of its several portions: subtil and penetrating  
• as the electrical fire, it shocked and permeated the human  
• frame; some parts of it only scorched wood, never melted  
• iron, which is the more common effect of the two; some tore  
• the leather and cloaths, some cut and wounded, and some  
• killed, without visible cut or puncture; other parts of this  
• lightening again, upon stone, wood, leather, cloaths, and  
• flesh, only discoloured, rushed, and forced, with the power  
• of infected air put into a violent fermentation.

• All this happened in this place, and all in an instant;  
• and, although the cloaths were somewhat singed as well as  
• torn, and the young man's skin round his waist was also  
• scorched, yet, from the general effects of this lightening at  
• the hill and village, I conclude, that it was rather swift and  
• irresistibly piercing, than dissolvent and inflammatory.' This  
is followed with an account of a fire-ball that killed one Mr.  
Pethen in a boat, and struck him overboard into a river, on  
the 2d day of August 1757.

In his account of waters, he describes the manner in which  
vapours rise; takes notice of mineral damp, for which he pro-  
poses different remedies; and enters into a discussion of the  
various hypotheses which have been formed, touching the gene-  
ration of springs. Having refuted these, he favours us with  
his own theory in these words: 'That perennial springs do owe  
• their rise to rains and dews is disputed, and thought unlikely,  
• because they do not seem to be at all affected by the excess or  
• deficiency of either; let us consider therefore the nature of  
• fluids and the texture of the earth together, and see whether  
• perennial springs may not principally be owing to the waters  
• of the atmosphere, although neither increased by heavy rains,  
• nor sensibly diminished by great droughts.

• The earth must not be looked upon as an absolute dry mass  
• exhibiting here and there its wonders in pouring forth a spring  
• or fountain, where there was no water before; the earth is  
• porous in all its parts, full of chinks and ducts in most places,  
• and opens into wide subterraneous caverns in others: water  
• is perpetually falling and insinuating itself by its own gravi-  
• tation and fluidity into the hollows it meets with, or raised  
• from lower into higher positions attracted by salts or sands,  
• or transpired in vapour; so that sink as deep as we will, we  
• find water either at rest in natural cavities, or circulating from  
• higher into lower chanel, sometimes in large currents, oftener  
• in small threads and rills; but in some shape or other every

' where coasting through the veins of rock or clay, till it meets  
 ' with such resistance from the strata that it is forced out through  
 ' the soil into the open air. This is the general state of the  
 ' earth; and to continue this moisture (without which the  
 ' earth must soon become a dry sapless crust) fresh supplies are  
 ' perpetually descending from rains and dews, and soaking  
 ' into the earth from lakes, morasses, rivers, and brooks;  
 ' where the passages are free and open, the descent is quick,  
 ' and the increase of springs easily to be perceived; but where  
 ' the chink and clefts of the rocky strata are close, or a large  
 ' horizontal, impenetrable rock interposes, or where the fallen  
 ' moisture is forced by any other obstacle to take a large round  
 ' before it can supply any constant spring, there present sudden  
 ' rain can have no visible effect. If the ducts which collect and  
 ' convey these waters to their apertures are long, serpentine,  
 ' and many, the spring shews no want of moisture in times of  
 ' drought, because of the many ducts which serve it; nor  
 ' any increase after heavy rains, because the chanel of its nou-  
 ' rishment are long, winding, and require time to reach the  
 ' fountain head. Again, if perennial springs derive their wa-  
 ' ter (as may often be the case) from large caverns which also  
 ' have their supplies from rain, by ducts of a determined num-  
 ' ber and certain dimensions, which are neither contracted nor  
 ' dilated, then will the stream be one certain equable quanti-  
 ' tity, let the season be ever so wet and rainy. If the season be  
 ' extremely dry these caverns are capable of supplying the per-  
 ' ennial springs to which they give rise, till fresh supplies  
 ' from rain, or dew, or bog, arrive, which must generally  
 ' be the case before the caverns are exhausted. From this short  
 ' view of the internal structure of the earth, it appears that  
 ' there is nothing surprising in springs being perennial, they are  
 ' nothing more than a collection of little rills of water (as ri-  
 ' vers are a collection of brooks) which tending nearly one  
 ' way are united at last, and break out into open air; and  
 ' though they owe not their immediate rise to the waters of the  
 ' atmosphere, as the temporary occasional springs do, yet pro-  
 ' ceed from ducts and reservoirs fed by the moisture of the ad-  
 ' jacent strata, which moisture primarily proceeds from snow,  
 ' hail, dews, and rain, though more slowly communicated, and  
 ' distributed by greater quantities into some strata than into  
 ' other.' He afterwards mentions the particular noted wells of  
 ' Cornwall, whether of pure, simple water, or impregnated with  
 ' minerals.

The next chapter treats of the rivers and navigable creeks in  
 Cornwall, comprehending lakes, pools, and even the sea, and  
 the phenomena discovered therein at the time of divers earth-

quakes. What naturally follows, is a detail of the soils, clays, and steatites. Great part of the Cornish soil is of a shelly, slatty earth, which bears good corn, and a strong spine of grass. Upon the different kinds of clay or steatites he is very circumstantial; but nothing very exalted can be expected from a subject that thus grovels in the mud: we shall therefore wash our hands of this dirt, and tread as lightly as possible over the sands which he next spreads before us, because some of them are occasionally quick, and others always sinking and unsafe. It may not be amiss, however, to observe, *en passant*, that he gives several instances in which the sea-sand is lodged far above the present level of the sea. In Por'nanvon-Cliff it is found fifteen feet higher than the full sea-mark: on the grounds of St. Agnes, near the beacon, it is near 500 feet above the sea. These phenomena he imputes to the universal deluge which he conjectures to have been effected in the following manner: 'I advance it only as a conjecture at present, that it being determined to extirpate the human race, except one family, by overflowing the earth with water, the sea was the appointed instrument of destruction; that, in order to raise the sea to a sufficient height, the bottom, the bed, the chanel of the sea, were to be lifted up, and the wrinkles of the earth smoothed; that when the divine decree was accomplished, the same, first, almighty cause, which conducted the waters to their necessary height, withdrew that power which occasioned the elevation, and the chanel of the sea retreated again to their wonted level:—But this return was not uniform, exact, and universal in all parts of the world, but general, and sufficient to all the purposes of animal and vegetable life; consequently, far the greatest part of the up-lifted bottom returned to the place from whence it came; part rested in its most elevated station, hence the sands, pebbles, and shells, on the highest hills; part sunk somewhat, though some hundred yards short of its former depression, as was the case at St. Agnes-Hill, and part sunk till it came within a few feet of the common level of the sea, whence the pebbles, sands, and shingle of Por'nanvon-Cliffs, and places which exhibit the like remarkable phenomena, are found so near full-sea mark.

'This method of raising the sea-waters, so as to deluge the earth, will appear at first sight, I imagine, too operose and unnatural to be chosen by an all-wise agent; it may be so; but let us enlarge our conceptions, let it be considered, that the highest mountains are no greater prominencies from the surface of our globe, than the dust upon a globe of one foot diameter; that the sea is no deeper than the furrows, nor the mountains higher above the earth, than the ridges in a sheet



‘ of paper. Supposing then these furrows to contain a suffi-  
 ‘ ciency of water, and a determined resolution to make that  
 ‘ water overwhelm the ridges of this paper for a while; would  
 ‘ it not presently occur, and seem the easiest and most eligible  
 ‘ method to raise these furrows so as that the moisture con-  
 ‘ tained might overflow such ridges; and afterwards, by letting  
 ‘ them drop again, to restore both the ridges and furrows to  
 ‘ their first intended situation? The diligent enquirer (besides  
 ‘ the feasibility of this method, and the egregious absurdities of  
 ‘ an *abyss*, *apertures*, *disruptions of the shell*, and the like, which  
 ‘ are the insuperable difficulties of all other schemes for supply-  
 ‘ ing water sufficient to deluge the whole earth) will recollect a  
 ‘ great variety of phænomena in the present structure of the  
 ‘ earth, which will serve to elucidate and establish this hypo-  
 ‘ thesis.—So far for accounting for the different levels in which  
 ‘ we find sea-sand.’ He then produces a theory of mountains  
 and hills, which he thinks are the necessary result of more solids  
 in one part than in another, at the time of the first general in-  
 duration, as the waters subsided.

The seventh chapter turns upon the antient and present state  
 of husbandry in Cornwall, in which we find nothing remarkable  
 but their manures, which are generally productions of the sea,  
 such as sea-sand, *alga marina*, *fucus*, *conferva* or ore-weed, and  
 decayed pilchards. Their crops of corn are very plentiful; for-  
 merly they exported great quantities to Spain. The turnip hus-  
 bandry has been lately introduced with success. Potatoes  
 thrive well in shallow, poor lands: the author had one which  
 weighed two and thirty ounces.

In the ninth chapter, we have a description of the stones in  
 Cornwall, among which we find quartz, commonly called white  
 spar, cockle, elvan, killas, flat, freestone, moorstone, or granite  
 of different kinds, and marble. The next chapter describes  
 those of ornament and curiosity, such as pebbles, flints, por-  
 phyry, talc, stalactites, asbestos, and small gems, namely to-  
 pazes, rubies, amethysts, and tinged chrystals; but all these  
 are too small to be of any value.

He proceeds to enquire into the general basis of stone, a la-  
 pidific matter which pervades and mixes more or less with the  
 substance of all stones, and may be justly esteemed the univer-  
 sal cement, by which earth and minerals are combined into all  
 the several orders and species of stones: for when this cement  
 is dissipated by fire, or dissolved by a menstruum, the stone  
 becomes earth or metal. This cement is either spar, crystal, or  
 diamond. These he treats of, not only as distinct stones in fi-  
 gure, nature, and effect, but as one universal cement pervading  
 and connecting all other stones in three degrees of purity and per-

perfection. The chrystals he not only represents in their different figures in a plate, but ascertains their size, transparency, colour, weight, hardness and texture. Among the semi-metals of Cornwall, he enumerates bismuth or tin-glass, speltre-ore, naptha, antimony, molybdæna or pencil-lead, cobalt, and mundic. This last is a pyrites, known among the naturalists by the name of marcasite: it is found in digging for copper; but unites closely with tin-ore; and is composed of arsenic, sulphur, vitriol and mercury. Mr. Borlase is very full on this mineral, and presents us with two copper-plates, exhibiting a great variety of shapes in which it appears. He imagines that the fissures in which metals are found, were no other than cracks in the earth as it hardened after the general deluge: yet these very fissures are as necessary and useful as the strata through which they pass: they are drains for the redundant moisture of the earth; through them the rain that sinks beneath the channels of the rivers, so as not to be conveyable above ground, returns into the sea, bringing the salt and mineral juices of the earth into the ocean, enabling it thereby to supply the firmament with proper and sufficient moisture, and preserving that vast body of water, the sea, wholesome, fit for fish to live in, and sailors to navigate. In these fissures, the ingredients that form the richest lodes, by the continual passing of waters, and the menstrua of metals, are educed from the adjacent strata, collected and conveniently lodged in a narrow channel, much to the advantage of those who search for them. Lastly, without those fissures we could not make drains to our mines and quarries. Whatever fills these fissures, whether clay, stone, mineral or metal, is in Cornwall called a lode; and the properties, parts and inclinations of these lodes, make the subject of the fourteenth chapter, which is also illustrated by a copper-plate. This disquisition is very curious, and may be useful to those who in their studies penetrate below the surface of the earth. In describing the metals found in Cornwall, he begins with tin, of which he favours us with the whole process, including an account of the places where found, the several states in which it is found, as in the floor, in spots, in rhode and stream, in sand and slime, the several ways of searching for and discovering tin, the bounds and the right for searching, the manner of mining now practised in Cornwall, and the progress of the works. Then he describes the hydraulic engines used in that county, the rag and chain, the water-wheel and bobs, and lastly, the fire-engine: all these are accurately explained and delineated on plates. He afterwards makes us acquainted with the method of dividing tin-ore, of stamping and dressing, of preparing it for the furnace, of buddling, trunking the slimes, framing, melting and

coining tin. He calculates the annual profit accruing from this metal : he points out its uses, its origin, connexions, shape and richness : he entertains us with a plate, exhibiting the figures of a variety of tin-chrystals ; and finally, he gives a summary of the antient and present constitution of the stannaries. This chapter would, of itself, form a very valuable pamphlet.

He tells us, that there are many iron-lodes in Cornwall, but none worked to good effect, although in some of them the ore is very rich and near the surface. Within these sixty years the copper of Cornwall has been turned to good account. ‘Copper  
‘ is found sometimes deposited on the sides of fissures in thin  
‘ films, which are no more than the sediment of waters issuing  
‘ from some copper lode ; sometimes in spots and bunches irregularly dispersed, but mostly in fissures, in like manner as  
‘ the tin-lodes.

‘Copper-lodes throw from them few rhodes, so that they are  
‘ not often necessary to their own discovery ; the reason of  
‘ which is, that there is seldom any copper on the back of the  
‘ lode, so as to constitute a *broil* ; but when there is, and that  
‘ copper is heavy, and promotes its own removal downwards by  
‘ its gravity, copper-lodes throw rhodes as well as those of tin,  
‘ of which several instances might be produced.

‘Veins of copper are oftentimes by the sedulous discovered  
‘ in cliffs, where they are laid bare by the sea, copper being  
‘ much easier discerned than tin. The most encouraging leader  
‘ to copper is what the Cornish call Gossan, which is an earthy,  
‘ ochrous stone, ruddy and crumbling, like the rust of iron.  
‘ Where the ground is inclinable to an easy, free, blue killas,  
‘ intermixed with white clay, the miners think it a promising  
‘ symptom. A white crystalline stone is also reckoned very  
‘ tentative of yellow copper. The ore does not lie at any one  
‘ certain depth ; but it is a general rule, that when copper is  
‘ found in any lode, that lode should be sunk upon, it generally proving better at some depth, than when it is first  
‘ touched.’ Then he sorts the ores by the colour and texture, into green, blue, grey, black, red, malleable, and illustrates their figures in a copper-plate. He concludes this subject with matters worthy of further consideration, relating to the copper-business in Cornwall, suggested to the lords and miners. Silver and lead are likewise found in Cornwall, the first in very small quantity, the last very little wrought in this county. Nor is this part of England destitute of gold-mines, could they be properly ascertained. ‘In 1753 some persons, of the parish of  
‘ St. Stephen’s Branel, streaming for tin in the parish of Creed,  
‘ near the borough of Granpont ; and, perceiving some grains  
‘ of a yellow colour, very small, but yet so heavy as to resist  
‘ the



the water, culled out some of the largest grains, and carried the tin to a melting-house near Truro. The gold was in such plenty in this tin, that the melter, Mr. Walter Roswarne, taking the gold at first for mundic or copper, blamed them for bringing it for sale without having first burnt it; but, upon assaying the ore, found it to make a very great produce, and exceedingly fine metal: the miners then took out of their pockets several pieces of pure gold, and one stone as large as a walnut, with a pure vein of gold in the middle of the stone, about the bigness of a goose-quill; the clear bits of gold, and that in the stone, were then assayed, and produced just an ounce of pure gold. The tanners became afterwards more attentive to what was mixed with their stream-tin; and at several times are supposed to have sold somewhat considerable. This piece of good fortune not remaining any long time a secret, the tanners in the adjacent parishes of St. Stephen's Branel, St. Eue, and St. Meuan, followed their example, and have rather had better success this way. At Luny, in the parish of St. Eue, James Gaved, a streamer there, found native gold immersed in the body of a blue sandy flat. He has also seen gold (as he says) *kerned* about spar; that is, fixed and concreted on the quartz; but it is very rare to find it thus incorporated. Mr. Roswarne above-mentioned suspects, as he informs me, that there is gold, more or less, in all stream-tin in the county, having seen it in tin brought from St. Eue, Creed, St. Stephen's, St. Meuan, Probus, Kenwyn, and many other parishes. He has now by him one piece of pure gold, brought him by the forementioned persons, which weighs to the value of twenty-seven shillings, another that weighs in value seventeen shillings. He has seen two or three bits from Probus which weighed about fifteen shillings, intermixed with *white spar* or quartz. I have one which weighs half a guinea; but the largest piece found in Cornwall, which has reached my notice, is that in the possession of William Lemon, Esq; of Carclew, which weighs in gold coin three pounds three shillings, or fifteen penny-weights and sixteen grains, brought him in the latter end of September 1756. On each side it has a light-brown, fatty earth, which is the only impurity it is mixed with. It was found in the parish of Creed, near the borough of Gran-

pont. That gold lies sometimes so intermixed with tin was not unknown to the ancients. Pliny (lib. xxxv. ch. 16.) gives us a plain account of these metals being found together in the same manner as we find them now in Cornwall, the tin in *calculi*, (that is, smooth, pebbly ore) of the same gravity as the

ore

ore of gold, and separated by searſing. “*Separantur caniftris,*” ſays he, (not *caminis*, as in ſome editions) that is, by baſkets of the ſame nature and uſe as our ſearces. Beſides this detached gold, gold is alſo immured, if I may ſay ſo, in tin; the tin-cryſtals have not only *flammulæ* or ſparks, but alſo ſtreaks of gold; gold has the ſame appearance ſometimes in foreign parts. At Wunſiedel, in the margraviate of Baireuth in Germany, tin-grains of various colours, holding particles (*flammulæ*) of native gold, are not uncommon.

This late diſcovery of gold in Cornwall is therefore neither without former precedents, nor at preſent of any great importance; it is in its infancy, though known one thouſand ſeven hundred years ſince; and, if purſued, will at leaſt gain my countrymen the credit of induſtry, if it ſhould not produce the profit which induſtry deſerves. Some circumſtances in this diſcovery, however, may well claim our farther attention. Firſt, This gold found in the pariſhes above-mentioned, is always intermixed with grains of tin-ore, which, by their roundneſs and ſmoothneſs, ſhew that they have been waſhed down from the neighbouring hills. Is it not likely then that the ſame hills contain gold as well as tin, each in their mineral ſtate? for native gold fixed in the ſtone, and veining it, as well as in ſeparate grains, is now found in Cornwall; and native metal is but the accidental deſecation of the ore by ſubterraneous *menſtrua*. In America gold is found in veins as other metals are found here with us, and it is moſt likely that the gold-duſt found in Africa and Aſia, in the ſands of brooks and rivers, all comes from the veins in the hills adjacent, though not worked by the ignorant Moors and Indians. Should not therefore all uncommon ores near theſe places be well examined, not only by waſhing, but by the more certain criterions of quickſilver, fire, and the hydroſtatic balance? Our ſtreamers know indeed native gold, but gold is not always apparent to the eye; ſometimes it is found in brooks, as in Larecaja in American Spain, in colour and ſhape like ſmall ſhot (the ore being ſmoothed and rounded by the agitation of water as our tin-grains); of theſe they melt away their outward coat, and then the granules are of a red colour: ſometimes gold is found in the clefts of rocks, of a grey colour on the outſide like unto lead: ſometimes the ore of gold well powdered muſt be tried and collected by quickſilver, or great loſs will enſue, and the gold be waſhed away. Again, gold is often found mixed and incorporated with other metals, with copper often, with ſilver ſtill oftener, and ſometimes inſerted in tin cryſtals, but moſtly bedded in diverſe ſorts of ſtones, and ſometimes to the depth of one hundred and fifty fathoms.

It

‘ It may be worth while therefore for people to acquaint themselves with these different appearances of this most precious metal; and since we are convinced by these late discoveries, that we have more gold in Cornwall than was ever formerly imagined, it may reasonably be suspected, that in our copper and tin, in the state of ore, and for want of a proper commixture of quicksilver, a great deal more escapes us than we collect. Lastly, in working the mines of those hills in St. Stephen’s, St. Meuan, and St. Eue, for which there is such apparent encouragement, careful and intelligent persons should be appointed to superintend the bottoms; besides, the brooks and rivers, which run from those hills, might probably pay well for searching.’

In his account of the vegetables of the land and sea, we find nothing remarkable. The same fruit trees, shrubs, plants, roots, flowers, &c. are found in other parts of the kingdom. There is something, however, very singular in the great esteem which the antient Cornish had to the Elder, or *Sambucus*. ‘ The Cornu-british words for it are *scau* and *scauan*, and hence we have many villages, and two ancient families denominated. It may at first seem to be owing to the general scarcity of trees that even this humble shrub was thought considerable enough to give name to so many places; but if we consider the great virtue of this plant in all its several parts and stages, we shall be convinced that few shrubs deserve a greater regard. It is very hardy, enduring all weather, suiting all soils, easily propagated by seeds and cuttings: the medicinal use of its several parts is extraordinary; its leaves, buds, blossoms, berries, pith, wood, and bark, have more virtues than can possibly have room here without entering into too minute a detail; the following are most obvious, and most generally applied to for relief: the buds and leaves, as soon as they appear, are gathered to make baths, fomentations, and cataplasms for wounds, and are a remedy for inflammations, &c. As soon as the flower-buds come on, they serve to make a pickle of very good flavour; the flowers at their opening, infused, communicate their taste and smell to vinegar; infused, and let to stand in best Florence oil, excellent to be laid over bruises and external swellings, and, taken internally, very healing and cooling: the flowers, in their natural state, are very sudorific, and assuage pains; distilled with simple water make a sweet, cooling wash for the face in summer, which takes off inflammations of the eyes as a *collyrium*, is good for the wind in children, and a very innocent vehicle in fevers; distilled on spirits it assuages cholical pains in adult persons; and there is a spirit to be drawn from the elder, which the late Duke of Somerset (who married



‘ married the heirefs of Piercy) took for the gout, as I have  
 ‘ been informed, with fuccels. When the berries are ripe, they  
 ‘ make a very wholefome fyrup in colds and fevers ; and fome  
 ‘ make wines of them, by mixing rhenifh or other white wines.  
 ‘ Of the younger fappy branches, the bark pared off clofe to  
 ‘ the wood makes a falve efficacious beyond moft others for  
 ‘ fcalds ; this inner bark is alfo very falutary in dropfies, fays  
 ‘ Mr. Ray ; the wood is clofe-grained, fweet, and cleanly, and  
 ‘ beyond any other chofen by butchers for fkewers, as leaft af-  
 ‘ fecting their flefh : it is very beautiful alfo for turner’s-ware  
 ‘ and finceering, and, for toys, of as neat a polifh as box,  
 ‘ and the very pith of this ufeul fhrib is proper to cool, and  
 ‘ make uicers and wounds digeft.’

In this chapter we likewife find a curious theory of coral in  
 general, which we have not room to infer. What we have  
 faid of the vegetables may be applied to the birds, as well as to  
 the land and water infefts of Cornwall, fome of which are ac-  
 curately reprefented in engraved copper-plates. The Cornifh  
 fea pours forth a variety of delicacies for the pampered epicure.  
 Here we have the turbot or *rhombus*, the fole, the conger eel,  
 the fand eel, the rock-cod, the mackrel or *fcomber*, of which  
 the antients made their famous pickle *garum*, the *cucullus* or *cor-  
 nuta* anglicé gurnard from its grunting like a fow. Notwith-  
 ftanding this imputation, the merry Comus of Bath prefers its  
 voice, for fweetnefs, to the pipe of Hermes ; thence he deno-  
 minates it the *piper*, and declares it a fifh of great perfonal  
 merit, no difparagement to the *deauratus* or *doree*, which the fame  
 facetious voluptuary has dignified with the chriitian name *John*.  
 In thefe feas likewife the mullet, the whiting, and many other  
 delicate kinds of fifh are taken in great quantities : but that  
 which chiefly enriches the county is the fifhery of pilchards.  
 ‘ This fifh comes from the north feas in immense fhools, and  
 ‘ in the fummer months, about the middle of July, reaches the  
 ‘ iflands of Scilly, and the Land’s End of Cornwall ; not driven  
 ‘ by fifh of the cetaceous kind (as fome have thought), but  
 ‘ fhifting their fituation as the feafon prompts, and their food  
 ‘ allures them ; thus by a tour to the warm fouterly coafts  
 ‘ of Britain, they ftrengthen and prepare themfelves and their  
 ‘ young ones to return to the great northern deeps, for the  
 ‘ fake of spawning and fecuring themfelves during the ftormy  
 ‘ feafon. The pilchard continues off and on in the fouth chan-  
 ‘ nel, principally from Fawy harbour weftward, and is taken  
 ‘ fometimes in great numbers at Mevagiffy, in in the creeks of  
 ‘ Falmouth and Hêlford harbours, in the creeks of St. Kevran,  
 ‘ and in Mount’s Bay ; fome pilchards are alfo taken in St.  
 ‘ Ives Bay in the north channel. With the taking this fifh by  
 ‘ feyne-

• seyne-nets and drift-nets, the curing them with salt, pressing them, (fuming them being for many years laid aside) and exporting them to foreign markets, the world is so well acquainted, that I need only suggest in a summary manner the advantage which this fish is of to the county of Cornwall: it employs a great number of men on the sea, training them thereby to naval affairs; employs men, women, and children, at land, in salting, pressing, washing, and cleaning, in making boats, nets, ropes, casks, and all the trades depending on their construction and sale; the poor is fed with the offals of the captures, the land with the refuse of the fish and salt, the merchant finds the gains of commission and honest commerce, the fisherman the gains of the fish. Ships are often freighted hither with salt, and into foreign countries with the fish, carrying off at the same time part of our tin. The usual produce of this beneficial article in money, is as follows: by an exact computation of the number of hogsheds exported each year for ten years, from 1747 to 1756 inclusive, from the four ports of Fawey, Falmouth, Penzance, and St. Ives, it appears, that Fawey has exported yearly 1732 hogsheds, Falmouth 14631 hogsheds and two thirds, Penzance and Mount's Bay 12149 hogsheds and one third, St. Ives 1282 hogsheds; in all amounting to 29795 hogsheds: every hogshed for ten years last past, together with the bounty allowed for each hogshed exported, and the oil made out of each hogshed, has amounted, one year with another at an average, to the price of one pound thirteen shillings and three-pence; so that the cash paid for pilchards exported has, at a medium annually, amounted to the sum of forty-nine thousand five hundred and thirty-two pounds ten shillings.

The coast of Cornwall also abounds with shell-fish, and particularly with oysters; of which our author relates the following pleasant incidents. 'This fish has the power of closing the two parts of its shell with prodigious force by means of a strong muscle at the hinge, and Mr. Carew, (p. 31) with his wonted pleasantry, tells us of one whose shell being opened as usual at the time of flood (when these fishes it seems participate and enjoy the returning tide), three mice eagerly attempted to seize it, and the oyster clasping fast its shell killed them all. It not only shuts its two valves with great strength, but keeps them shut with equal force, and (as I have been informed by a clergyman of great veracity, who had the account from a creditable eye-witness to the fact) its enemies have a skill imparted to them to counteract this great force. As he was fishing one day, a fisherman observed a lobster to attempt an oyster several times, but as soon as the lobster approached,

• the

‘ the oyster shut his shell; at length the lobster, having waited  
 ‘ with great attention till the oyster opened again, made a shift  
 ‘ to throw a stone between the gaping shells, sprung upon its  
 ‘ prey, and devoured it.’

He proceeds to describe a variety of shells and fossils; then treats of the reptiles and quadrupeds, among which we find nothing extraordinary. The twenty-sixth chapter turns upon the inhabitants; their number, usual age, customs, pastimes, festivals, manners, language, tenures, and arts. This county, especially in the maritime parts where the people live chiefly on fish, is extremely populous: the inhabitants are healthy, active, and long-lived. In the year 1676, a woman died in the parish of Gwythien at the age of one hundred and sixty-four, and retained her health and memory to her last illness. In point of disposition, the Cornish men are generally hospitable and good-natured to strangers, though litigious among themselves. They still retain some antient customs which are not easily accounted for. On the first day of May they deck their doors and porches with green boughs of sycamore and hawthorne, and plant stumps of trees before their houses. On May-Eve they make excursions into the country, where they cut down a tall elm, and bring it into town in triumph. Having fitted a straight taper pole to the end of it, they paint and erect it in the most public place; and, upon holidays and festivals, adorn it with garlands of flowers, ensigns, or streamers. They make bonfires in every village on the eve of St. John Baptist’s and St. Peter’s day: these are supposed to be the remains of the druid superstition. They used to act plays or interludes in the Cornish tongue on scriptural subjects. There are two MSS of these pieces in the Bodleian library. They are composed in stanzas consisting of eight verses, with alternate rhimes. ‘ The first  
 ‘ *ordinale* of the creation begins thus (God the Father speaking :)

‘ Cornish.

‘ En Tas a Nef ym Gylmyr  
 ‘ Formyer pub tra a vydh gwrys  
 ‘ Onan ha tryon yn gwyr  
 ‘ En Tas, han Mab, han Spyrys.  
 ‘ Ha hethyn me a thesyr  
 ‘ Dre ou grath dalleth an bys  
 ‘ Y lavaraf, nef, ha tyr  
 ‘ Formyys orthe ou brys.

‘ Englished.

‘ The Father of heaven I the Maker,  
 ‘ Former of every thing that shall be made,  
 ‘ One, and Three, truly,

‘ The



- ‘ The Father, the Son, and the Spirit.
  - ‘ Yes—this day it is my will
  - ‘ Of my especial favour to begin the world.
  - ‘ I have said it—Heaven and earth
  - ‘ Be ye formed by my counsel.
  - ‘ This metre is not ill chosen or unmusical.
  - ‘ The scanning to be performed in the following manner :
    - ‘ Eñ Tās-ā Nēf-ym Gyl-wyr
    - ‘ Fōrmŷ-ēr pūb-trā vŷth-gwrŷs, &c.
  - ‘ It is the Trochaic Heptasyllable, otherwise called the Trochaic Diameter Catalectic. It consists of three trochees and a semiped. Aristophanes was very fond of it at times.
  - ‘ In Latin, Horace adopts it,
    - “ Nōn ēbūr nēque aūrēūm.”
  - ‘ In English, Shakespeare frequently uses it; and Dryden for his tenderest numbers:
    - “ Softly sweet in Lydian measure,
    - “ Soon he sooth’d his soul to pleasure.”
  - ‘ The language suits the metre; as the subject is sublime, the composition is not unsuitable, as may be seen by the above and following stanza:
    - ‘ Yn pefwere gwreys perfyth
    - ‘ Then bys ol golowys glan,
    - ‘ Haga hynwyn y a vyth
    - ‘ An Houl, an Lor, h’an Steryan.
    - ‘ Me a fet a hugh an gueyth
    - ‘ Yn creys an ebron avan,
    - ‘ An Lor yn nos, Houl yn geyth
    - ‘ May rollons y golow splan.
  - ‘ In the fourth [day] I shall make perfect
  - ‘ For the world all the resplendent lights,
  - ‘ And I will that they be called
  - ‘ The Sun, the Moon, and the Stars.
  - ‘ Them will I place on high
  - ‘ In the midst of the firmament above,
  - ‘ That the Moon by night, the Sun by day,
  - ‘ May yield their glowing splendor.
- ‘ The stanza consists of eight verses with alternate rhymes; sometimes this is changed for a stanza of six, of which the first and second are of one rhyme, the fourth and fifth of another, and the third and sixth line of a third rhyme; but the heptasyllable metre continues throughout with few deviations in this piece and all the others.

‘ The

‘ The poetry is the least exceptionable part of these inter-  
 ‘ ludes. A person called the *Ordinary* was the chief manager ;  
 ‘ every thing was done as he prescribed, and spoken as he  
 ‘ prompted. The persons of the drama are numerous ; in this  
 ‘ no less than fifty-six in number ; in the second, sixty-two ; in  
 ‘ the third, sixty ; princes, patriarchs, saints, angels, (good  
 ‘ and bad) ; and even the persons of the ever blessed Trinity are  
 ‘ introduced. Unity of time, action, and place, is not at all  
 ‘ attended to ; this first-mentioned play runs through a space  
 ‘ of time from the creation to king Solomon’s building the  
 ‘ Temple, and incongruously ordaining a bishop to keep it. It  
 ‘ takes in also the fabulous legend of the martyrdom of Max-  
 ‘ imilla, in which part the actors are a Bishop, a Crozier-bearer,  
 ‘ a Messenger, four Tormentors, the Martyr, Gebal, and Ama-  
 ‘ lek. The bishop gives to the tormentors for putting the  
 ‘ martyr to death, Behethlan, Bosaneth, and all Chenary.  
 ‘ King Solomon speaks the epilogue ; the audience, with a  
 ‘ strict charge to appear early on the morrow in order to see  
 ‘ the *Passion* acted, is dismissed in these words :

## ‘ Cornish.

‘ Abarth an Tas,  
 ‘ Menstroles a’ ras  
 ‘ Pebourgh whare  
 ‘ Hag ens pub dre.

## ‘ Englished.

‘ In the name of the Father,  
 ‘ Ye Minstrels holy,  
 ‘ Tune your pipes,  
 ‘ And let every one go to his home.’

The Cornish are famous for wrestling and hurling. They have their wakes, their local customs, and processions ; and they distinguished themselves remarkably by their valour and loyalty in the reign of Charles I. who wrote them a letter of thanks, which is a very honourable testimony of their services and fidelity.

Mr. Boriase takes occasion to explain the reason why Cornwall sends such a number of representatives to parliament. The boroughs of that county being poor, and, in some measure, dependent on the demesne lands of the crown, were admitted gradually to this privilege, by a succession of kings from the time of Edward VI. in order to augment the influence of the government in the house of commons.

Our author gives us to understand, that the Cornish tongue is a dialect of that language which was formerly common to all Britain ; and more antiently to Ireland and Gaul. He says the radicals of the Welsh, the Cornish, and the Armoric, are the same ; but their grammar has so varied that they cannot converse with each other. The Cornish is the least guttural of the three. It was generally spoken in that county till the reign of Henry VIII. Even so late as the year 1640, the vicar of Pheoke

Pheoke was obliged to administer the sacrament in the Cornish tongue: about fifty years ago, it was spoken in the parishes of St. Paul and St. Just: at present, however, it is altogether laid aside, and almost totally forgotten.

The last chapter contains an account of some inconsiderable antiquities discovered in Cornwall since the year 1753. On the whole, we will recommend the performance as a work of merit, abounding with curious disquisitions of natural knowledge.

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ART. II. *The Insolvent: or, Filial Piety. A Tragedy. Written by the late Aaron Hill, Esq; author of Merope, partly on a plan of Sir William D'Avenant's and Mr. Massenger's. 8vo. Pr. 1s. 6d. Reeve.*

MR. Theophilus Cibber, the editor of this piece, gives us to understand in the preface, that it was supposed to have been written by Sir William Davenant, founded on a play of Massenger, intituled, *The Fatal Dowry*: that the late Mr. Aaron Hill having undertaken to make some alterations in it, which were judged necessary by the players, almost new wrote the whole, especially the last act, which was entirely his own. Indeed the hand of that gentleman is very visible through the whole performance, in which we every where find that affectation, that stiffness, that uncouthness of diction, sentiment, and situation, which characterise all his dramatic writings. In some places the language is hardly intelligible; in others, low and ludicrous. Yet, notwithstanding all these singularities, there is fire and nature in this as well as in all his other plays; and, if the *Insolvent* did not succeed on the stage, it must have been owing to the rawness of Mr. Cibber's actors, rather than to the demerit of the performance. Nor should we be surprised at the miscarriage of a company so hastily collected, and so imperfectly disciplined. We think the town ought to have overlooked these defects in favour of a veteran comedian, from whose theatrical talents they have formerly derived so much mirth and entertainment; and encouraged him in the day of distress, not only in remuneration of his own services, but also in regard to the memory of his father, whose genius as a comic writer is universally acknowledged; and whose abilities as an actor were never surpassed.

Though the plot of this play is in some places faulty, and the incident of the surgeon towards the close, casts an air of ridicule upon the catastrophe; yet the incidents in general



are well contrived, the situations interesting, and many of the scenes worked up with spirit and even enthusiasm. Chalons, the brave son of a great general, incurs voluntary imprisonment, in order to procure the release of his father's body, which was detained in custody, unburied, by his rigid creditors. Valdore, a worthy and generous nobleman, struck with this uncommon instance of filial veneration, as well as with the other virtues of the son, pays the debts of the dead general, and bestows his only daughter Amelia, in marriage, on Chalons. This young lady gives him her hand with reluctance, having before conceived an affection for another young nobleman called Aumele, a gay, insinuating, unprincipled libertine, who had gained over the confidante Florella to his interest. By her means, he is admitted into the garden, where he accosts Amelia, now countess of Chalons; and, in vain, employs all his address in persuading her to violate her conjugal faith. She rejects his addresses with disdain: nevertheless, encouraged by the solitariness of the place, he seizes her hand, and even ravishes a kiss. In that attitude they are discovered by the count's friend La Foy, a brave blunt soldier, who reveals to his friend what he had seen. Chalons, being impressed with the utmost veneration for the virtue of his wife, receives this information in a transport of rage, taxing La Foy with villainy; and a quarrel ensues between the two friends, who, nevertheless, are reconciled. Chalons pretends to his wife urgent business that obliges him to be absent for some days. Florella, the confidante, communicates this circumstance to young Aumele, and introduces him privately to the countess's bed-chamber. Chalons, accompanied by La Foy, returns privately: the former finds Aumele kneeling by his wife's bedside, gives him a sword, fights, kills him, and locks up the countess in the room with the dead body. Florella, stung with remorse, confesses her own guilt, and vindicates the honour of her mistress. The father, the husband, and the friend, transported with joy at this discovery, command her to attend her lady, who has by this time, in despair, plunged a sword into her bosom. She appears upon the scene in a dying condition, and confirms the tale of Florella: then she is conveyed to another apartment; and, by the extraordinary skill of a surgeon, her wound is cured. One would imagine the author had the Orphan and the Fair Penitent in his view when he digested his plan, and delineated his characters, which are strongly marked and well sustained. We do not remember to have seen a more spirited scene than the following, between Chalons and the honest La Foy.

‘ LA

‘ LA FOY.

- ‘ Curse on my wayward fate that sent me here,
- ‘ To interrupt their loves——It was ill-breeding.
- ‘ Some soft, cool wit, whom love more warm’d than
- ‘ friendship,
- ‘ Had past it o’er, or forwarded the business;
- ‘ So wisely gain’d good-will—and pleas’d ’em all.

‘ *Enter* CHALONS.

‘ CHALONS.

- ‘ Muttering alone, La Foy? What fretful scheme,
- ‘ What melancholy rage of honest heart,
- ‘ Disturbs thy spleen thus early? Prythee brighten;
- ‘ Since fortune smiles at last—for shame, smile with her.
- ‘ If thou’rt untouch’d within, and know’st no joys
- ‘ Thy own—let mine inspire thy sullen temper.

‘ *La F.* Yes—that’s a wife man’s plot—Thy joys disturb

‘ me.

‘ *Cha.* Thou art too good for envy? What then moves

‘ thee?

- ‘ How can a happiness, like mine, distress thee?
- ‘ Married to beauty—reconcil’d to hope;
- ‘ Splendid in riches—in thy friendship happy;
- ‘ And blest by fame and love—what want I more?

‘ *La F.* One thing I’m sure you want.

‘ *Cha.* What’s that?

‘ *La F.* Distrust

‘ Of woman’s wavering love.

‘ *Cha.* Nay, now thou’rt cynical:

‘ Merits my wife no trust?

‘ *La F.* Aye—trust her on.

‘ As to myself, I feel no pain from woman:

‘ ’Twas for your sake, I found one not quite angel.

‘ *Cha.* For my sake!—Be explicit in thy charge,

‘ And ease my heart’s new anguish.

‘ *La F.* No—rest it here:

‘ You are too young a lover—Ill prepar’d

‘ For proofs your faith will start from; ’twill unman you.

‘ *Cha.* What can’st thou mean?

‘ *La F.* Why shou’d I pull down plagues?

‘ Why should I strike diseases through thy bones,

‘ Beyond the cure of medicine—Scorch thy blood;

‘ Rob thy torn hours of peace—and send in pain?

‘ Better continue blind, than see but misery.

‘ *Cha.* Thou strik’st a deadly coldness to my heart.

‘ Point out this foe to life; that, like a man,

‘ I may subdue, or bear it. Am I not,

- ' (Cruel La Foy!) was I not bred—a soldier?  
 ' If it be fate, I'll meet it—If but a fault  
 ' That cankers on my mind, I'll cut it off,  
 ' Or cure it by my reason. Thus adjur'd,  
 ' If you continue dumb, you doubt my courage.  
 ' *La F.* I've heard that married men find friends in heav'n:  
 ' You should have many there.—Pray their kind guard  
 ' To keep your fair wife chaste. [*Is going.*]  
 ' *Cha.* Stay—what said'st thou?  
 ' Take this devouring wolf out of my breast.  
 ' Stay—or for ever lose me.  
 ' *La F.* Nay—I but go,  
 ' Lest I should lose thee.  
 ' *Cha.* Have a care thou dost not;  
 ' Thou hast inflam'd me now—and I will have it.  
 ' *La F.* Nay—be content—thou hast it.  
 ' *Cha.* Death and hell!  
 ' Hast it—what have I?  
 ' *La F.* Why a fine young wife.  
 ' How can I help it, if she too has claims,  
 ' Beyond all rights allow'd her.  
 ' *Cha.* Rights! claims——Furies!  
 ' Speak plainly, or thou dy'st.  
 ' *La F.* Why there 'tis, now!  
 ' Was it my fault, that I don't like her kissing  
 ' The son of your wrong'd father's mortal enemy?  
 ' *Cha.* Nay, then—the world has no fix'd honour in't;  
 ' And he, whom most I lov'd, is most a villain.  
 ' *La F.* Hark—my hot child! villain's a wrong, bad word;  
 ' Use it no more—or, if again thou speak'st,  
 ' Think twice, who hears—and let no name denote him.  
 ' *Cha.* Nature and name thy own—Hear it to heav'n,  
 ' Ye saints, that waste no prayer for falsehood damn'd;  
 ' Hear it, ye winds, and blow it through his ear,  
 ' 'Till his heart shrinks to feel it—that La Foy,  
 ' His friend's belyar, his stain'd sword's disgracer,  
 ' Envy's superior bliss—and is a villain.  
 ' *La F.* Madman, be dumb for ever. Thou hast shrunk  
 ' Indeed my feeling heart, and pour'd in horror.  
 ' [*Drawing.*] Look here—behold this sword—bright as the  
 ' truth  
 ' 'Tis drawn for—Never was it stain'd, 'till now;  
 ' But, when it wears thy blood, 'twill blush for pity.  
 ' *Cha.* Hold—ere thy courage dares this desp'rate stake,  
 ' Throw not for life on the bad chance of guilt;  
 ' Own but thy falsehood—it shall stand forgiven.

' *La*



- ‘ *La F.* Wittal ! thy wife’s a wanton—That’s truth ; keep  
‘ falshood,
- ‘ She’ll want it for her dowry.
- ‘ *Cha.* Oh ! my father ! [Drawing.
- ‘ This was your heart’s try’d friend. You lov’d him long ;  
‘ And, with your dying breath, you bad me love him :  
‘ Now, from the grave that hides you from his guilt,  
‘ If possibly those awful eyes pale beams  
‘ Can pierce the marble vault—Oh ! see me wrong’d,  
‘ And groan reluctant licence to revenge it.
- ‘ *La F.* Amen—to that ; where the wrong lies, fall vengeance.
- ‘ [Offering the medal.] Here—ere I kill thee—take back what  
‘ thou gav’st me.
- ‘ Take all that wears thy virtuous father’s image ;  
‘ Take back this kiss-worn paper—Shou’d thy sword  
‘ Force a success thy crime’s bad cause disclaims,  
‘ ’Twould, if I then retain’d that good man’s gift,  
‘ Seem drawn against thy father. Take it from me ;  
‘ Tear it, and scatter it in air—for ever ;  
‘ So has thy rashness torn the love that bound us.
- ‘ *Cha.* What would this paper teach me ?
- ‘ *La F.* Teach thee—nothing ;  
‘ Distraction will not learn—it shuns to hear.  
‘ ’Tis the dear grateful oath he sign’d and gave me,  
‘ On the victorious evening of a day,  
‘ Thou dar’st not hear me name without a blush.  
‘ When cover’d o’er with blood, from wounds ill earn’d,  
‘ In thy unthank’d defence—Then fall’n and hopeless,  
‘ Half trampled into earth beneath the hoofs  
‘ Of fiery Vileroy’s barb’d iron squadron ;  
‘ He snatch’d me to his breast—hail’d my sword’s labour.  
‘ He wept, kind man ! wept tears of grateful joy—  
‘ Gave that seal’d, written oath, to pay me greatly ;  
‘ Or, shou’d he die unable, leave th’ oblig’d in charge,  
‘ (I scorn to name him) bound himself to pay me.  
‘ Well has he paid his father’s vow !—Quick—tear it,  
‘ Let not the bond upbraid thee. Cancel that,  
‘ Since thou hast blotted me ; then, if I fall,  
‘ The payment I declin’d in life—dies too.
- ‘ *Cha.* [Drops his sword] Oh ! all ye blissful angels who  
‘ have seen me.
- ‘ What horror am I ’scap’d from !
- ‘ *La F.* Raise thy fall’n point.
- ‘ *Cha.* Not for a thousand wrongs wou’d I resist thee.
- ‘ Perish th’ unlist’ning rage of human pride,  
‘ That burns up kind remembrance !—Wound me—kill me ;

'Tis but to take your own—the life you sav'd me.  
 Generous La Foy!—brave hearts make room for pity;  
 Say but I'm pardon'd, and I'll dare look up,  
 Meet thy offended eyes—and hear thee chide me.  
 Why was love touch'd too roughly?

'La F. [*Putting up his sword.*] Did I?—Faith,  
 I half begin to doubt I was to blame—  
 But 'twill be always thus in womens matters;  
 Clap one of those white make-bates 'twixt two pigeons,  
 You turn 'em into vultures!

'Cha. You say strangely,  
 My wife gave wanton freedoms, to the son  
 Of my worst enemy?—Sure 'twas impossible!  
 'La F. Likely enough—We'll walk, and waste an hour  
 On some fresh subject; air our glowing bloods,  
 'Till they grow cool as reason; then resume  
 That feathery theme, and find its weight anon.  
 Think—have you mark'd no favour from her eye,  
 When it survey'd Aumele?

'Cha. Aumele has long  
 Made boast of her attachment to his folly;  
 But, as 'twas folly taught him to believe it,  
 I charg'd it to his lightness.—Yet—'twas odd,  
 When the priest join'd our hands, she dragg'd her's back,  
 Trembling and cold: then rais'd it to her eyes,  
 Cover'd an ill-tim'd tear, and sigh'd profound.  
 Let me consider——

[*Pauses.*]

'La F. Do: and this do further.  
 If she has guilt, and you dare search it boldly,  
 Trust my advice—Make light of my grave jealousy:  
 Laugh when you tell it her—Call it the blunder  
 Of an uncourtly taste, not broke to gallantry.  
 I will contrive Belgard, the honest hater  
 Of Aumele's shameless riots, shall be sent,  
 As from his father, to require your presence  
 For two whole days, to wait th' assembled states.  
 Obey the summons with assum'd regret,  
 Mourning such tedious absence. Then take leave,  
 And go no farther than to Belgard's brother's.  
 But have a care—women have subtle piercings;  
 Kifs warm at parting—closer—longer—kinder:  
 Squeeze a more hard, blind lover's hug, than ever.

'Cha. I will.

'La F. Then leave the rest to me.

'Cha. Oh! what a bliss might marriage hopes create,  
 Were but its joys as permanent as great!

The

The fourth act is short and busy; and in this, the imagination is finely harrowed. La Foy has traced Aumele into the countess's chamber: he is joined by the impatient Chalons, who, maddened by this information, snatches his friend's sword, and hastens to the fatal scene. Mean while La Foy apprehends and confines the confidante in a closet. Chalons returns, his sword drawn and bloody.

' *La F.* Eyes horrid! mien confus'd—and that sword bloody,  
' Make needfuls all enquiry.

' *Cha.* He is dead.

' *La F.* Alas! too sure you found him! Oh, 'twas thoughtless!  
' What will his father, what Valdore, what law,  
' Misjudging censure, and the public tongue,  
' What will the world and heav'n—conceive of this?

' *Cha.* I did not kill him basely.

' *La F.* Where is your wife?

' *Cha.* I've given her to the wind—They'll blow her name  
' Round the four borders of her country's scorn.

' *La F.* Joyless Chalons!—You kill'd him in her bed?

' *Cha.* No, not in bed—I found him kneeling near it.  
' He sigh'd, and kiss'd her hand with amorous boldness,  
' Mutt'ring his transports o'er it. Oft, in vain,  
' He try'd to interrupt her torrent rage  
' Of agoniz'd reproach, and conscious shame.  
' Cruel, unkind Aumele! I heard her say;  
' How can I see the sun, when day-break comes?  
' How meet my injur'd husband's dreaded eyes,  
' My reverend father's tears, my friends disdain,  
' The hoot of the light rabble's cutting scorn,  
' And all the killing anguish I must owe thee?  
' Go—for if here, by some disastrous chance,  
' Discover'd—'twill undo me. Patience bore it,  
' Even to this madding length—'twas all it cou'd,  
' And I was tame no longer.

' *La F.* 'Twas indeed  
' Too much for injur'd excellence, like thine,  
' To bear, from blind depravity of taste,  
' That left to feed upon a boundless lawn,  
' And brows'd on a dry common!

' *Cha.* Out, at once,  
' Burst my relentless rage. Swift stept I to him,  
' Sending thy honest sword before—That ne'er,  
' 'Till then, had arm'd a hand unworthy. Take,  
' I cry'd, regardless of the shrieks she rais'd,  
' Take a defence undue—protect thy vileness—  
' Nor let me basely kill, though basely wrong'd.



‘ He rose—leap’d back, and wonder’d—Paus’d, stood dumb,  
 ‘ And, for a while, declin’d his urg’d defence.  
 “ I should not,” he began—and purpos’d more,  
 “ In such a cause as this”—I stopp’d him short—  
 ‘ Pour’d in reproach, and rous’d him into firmness.  
 ‘ He, in his turn, grew hot—came fiercely on—  
 ‘ Met the vindictive point—Sigh’d loud, and fell.  
 ‘ *La F.* Trembling I ask—rash, violent Chalons !  
 ‘ Ask with a friend’s too apprehensive dread ;  
 ‘ Ask, since I must prepare my ear for anguish,  
 ‘ What follow’d this beginning ?—The offence  
 ‘ Was bitter—bitterer still th’ offender’s fate !  
 ‘ Oh, ’twas enough !—and ask’d no weak partaker.  
 ‘ *Cha.* Ease that ungrounded pain—I could not wound her,  
 ‘ Oh ! had’st thou seen, and heard, thou had’st not fear’d it,  
 ‘ Speechless with horror—wasting fruitless tears ;  
 ‘ Trembling, with force that shook the curtain round her ;  
 ‘ Wringing her hands, in half-rais’d attitude,  
 ‘ And bending o’er the bed, through night’s pale gleam,  
 ‘ She mark’d the bleeding form, and ey’d it ghastly.  
 “ Cruel, lost, shameless wanton !——Oh !” I cry’d,  
 “ I want a name to speak thee !—Shou’d I kill thee,  
 “ What marble heart of censure durst reproach me :  
 “ But I remember what thou, wanton, did’st not ;  
 “ And, for thy sex, I spare thee. Be this room  
 “ Thy prison, ’till that venerable judge,  
 “ Thy own shock’d father, sentence or release thee.”  
 ‘ There, as turn’d to go, th’ unhappy starter  
 ‘ Sprung from her pillow, caught my feet, and held ’em ;  
 ‘ Clung, like her beauty’s influence, fast and painful ;  
 ‘ Hung her dragg’d weight on my retarded knees,  
 ‘ That, trembling, scarce sustain’d me. At the door,  
 ‘ Fainting and hopeless, she relax’d her hold.  
 ‘ I snatch’d the afflicting moment, shook her from me ;  
 ‘ And, prison’d in her chamber, left her captive,  
 ‘ Companion of a flatterer cold and dumb,  
 ‘ And now grown tasteless of a lady’s liking.  
 ‘ *La F.* Poor, poor Amelia ! what a fate is yours !  
 ‘ How fall’n, from yester morning’s awe-mix’d shine,  
 ‘ Of white untainted beauty——Since ’tis thus,  
 ‘ I must approve the sad appeal propos’d,  
 ‘ To an impartial judge, at once, and father :  
 ‘ His influence too, in your judicial process,  
 ‘ Will balance, and ’twill all be needful there,  
 ‘ The vengeance of a judge less just than he.

‘ *Cha.*

- ‘ *Cha.* Too generous, ill-rewarded, lov’d Valdore !  
 ‘ How shall my sick’ning soul find strength to meet him !  
 ‘ I cannot—’Tis impossible.

‘ *La F.* ’Tis necessary :

- ‘ Leave to my care that melancholy duty ;  
 ‘ I’ll bring him first prepar’d to stand the shock.

‘ *Cha.* But break not in on his too short repose :

- ‘ Shake not his unsuspecting heart abruptly ;  
 ‘ Wait ’till his usual hour of waking comes :  
 ‘ ’Twill be too soon, however long delay’d,  
 ‘ To sigh such sorrows to him.

‘ *La F.* I’ll go listen.

[*Exit.*

- ‘ *Cha.* Oh what a change can one short hour bestow !  
 ‘ To bury man’s best hopes in endless woe !  
 ‘ Beauty’s frail bloom’s a cheat ! Valour’s brief fame  
 ‘ An empty sound—the shadow of a name !  
 ‘ Riches are envy’s bait—Scorn haunts the poor—  
 ‘ In death alone, from pain we rest secure.’

On the whole, we will venture to say, that this is far from being the worst tragedy which has appeared of late years on the stage ; and, with a very little alteration, might, in our opinion, be made a fine acting performance.

ART. III. *Indifference for Religion inexcusable, or a serious, impartial, and practical review of the certainty, importance, and harmony of religion, both natural and revealed.* By Samuel Squire, D. D. Clerk of the closet to his Royal Highness the Prince of Wales. 8vo. Pr. 4s. Doddsley.

*Let us reason cautiously, pronounce modestly, practise sincerely, and hope humbly: To do this is to be wise and good; and to be wise and good is better far than to be a philosopher, a metaphysician, or even a divine.* Bolingbroke’s Works, vol. iii. p. 384.

TO this work are prefixed a dedication to the prince of Wales, and a preface. The intent of the author is so explicitly set forth in the title itself, that it renders unnecessary any extract of the preface, which is a kind of expansion of it. The motto being taken from lord Bolingbroke, may be justly understood to be a fair appeal to the admirers of that writer, who is not supposed to be a friend to revelation ; for the establishment of it, not being inconsistent even with his rules and sense of things, nothing promises more candor than such a treatment of an enemy.

The whole work is divided into eighty-eight sections. The author begins, very properly, with establishing the existence

ence of God, and with overthrowing the absurdities of atheism. For a sample of his manner of argument thereon, and, implicitly of his style, we shall select for extracts the fifth and sixth sections.

‘ The man, whose power of imagination will permit him to  
 ‘ conceive, that the most excellent pieces of human art, skill,  
 ‘ and industry; the most magnificent palaces, for example,  
 ‘ the most exquisite historical pictures, and the most useful and  
 ‘ complicated machines, might have been built, painted, and  
 ‘ constructed without any previous plan, contrivance, or fore-  
 ‘ sight: the man whose wild and extravagant fancy, will suffer  
 ‘ him seriously to suppose, that the celebrated labours of a  
 ‘ Homer, a Shakespear, or a Milton, might have been com-  
 ‘ posed by throwing together at random, as fate or hazard di-  
 ‘ rected, the different elements of the alphabet—such an one  
 ‘ indeed, could he be found, might still go on to fancy (for *be-*  
 ‘ *lieve* I am sure he could not) that this most beautiful structure  
 ‘ of the human body (not to mention the other parts of the vi-  
 ‘ sible world) might have been framed by chance; that ra-  
 ‘ tionality, judgment, and free-will, might have been ground  
 ‘ or pounded out of the infinitely small, round, and smooth  
 ‘ particles which compose the general mass of matter; and that  
 ‘ life, sense, self-motion, memory, reflection, abstraction, and  
 ‘ all the other wonderful faculties of the soul, might have had  
 ‘ no other source, cause, or original, than the fortuitous con-  
 ‘ course, collision, and concretion of inanimate atoms.

‘ But absurdities beget absurdities, whilst we are viewing the  
 ‘ arguments of atheism, and one impossibility grows out of an-  
 ‘ other. If fate, or hazard, or nature, or an innate energy  
 ‘ inseparably residing in the universal matter (call it by what  
 ‘ name you will) after an infinity of changes of form and place,  
 ‘ did, at length, produce that immense variety of animals,  
 ‘ which float in the summer-air, and which cover the surface of  
 ‘ the earth, all of them completely furnished, as we see they are,  
 ‘ with the parts necessary both to preserve their own existence,  
 ‘ and to continue their several kinds; may it not reasonably be  
 ‘ demanded, how it comes to pass, that this plastick efficacy  
 ‘ having attained the exactest, and most artful symmetry and  
 ‘ structure for her several creatures, and lodged them in places  
 ‘ most convenient to nourish them, has ever since desisted from  
 ‘ her arduous labour? How it comes to pass, that animals are  
 ‘ not still produced, in the original way, by fermentation and  
 ‘ putrefaction, and yet that their several species are regularly  
 ‘ continued without addition or diminution? Why does not this  
 ‘ plastick nature still go on to make men without hands, feet,  
 ‘ or heads, as she must be supposed to have done, in the infinite  
 ‘ diversity



diversity of her first terrestrial productions, before she arrived  
‘ at the state of perfection, in which we see her works appear  
‘ at present? What was there of motion, moisture, and fertility in the earth formerly, with which it is not now endued?  
‘ Or will you suppose that this plastick energy, knowing that it  
‘ is impossible for her to add any thing to the perfection of her  
‘ several creatures, has therefore prudently given over making  
‘ any more experiments? But is not this to allot wisdom and  
‘ design to a cause, of whose essence it is to be, and to act,  
‘ without wisdom and design?

‘ But let it be granted, for argument’s sake, that this ideal  
‘ nature, after an infinity of tryals, might, by we know not  
‘ what casual coincidence, commixture, and co-operation of  
‘ causes and effects, produce one man, and one of each tribe of  
‘ animals! But is it possible, even for the most extravagant imagination of the most extravagant visionary, to conceive, that  
‘ she should be able to produce two of each species? and that  
‘ of these two, one of them should be a male, and the other a  
‘ female? and that they should come into being just at the  
‘ same time, and at the same place? and that that place should  
‘ be previously furnished with all the conveniencies of proper  
‘ warmth, food, and water, so necessary both to supply the  
‘ wants of creatures, who had nothing else but the mere sense  
‘ of feeling for their direction, and to screen them likewise from  
‘ that numerous train of accidents, which attend animal life in  
‘ its infancy? In spite therefore of all which either reason or  
‘ fancy can invent to the contrary; let every vain imagination  
‘ of scepticism be indulged with the most favourable examination; let every prejudice of education and custom be entirely  
‘ thrown away: yet still shall we find ourselves under a moral  
‘ incapacity of banishing from our minds the notion of a self-  
‘ existent, all-powerful, and all-wise Being, the Creator and  
‘ Father of all things. We cannot even open our attentive  
‘ eyes, for a moment, but the idea of a God will immediately  
‘ rush in and force itself upon us, and we shall feel ourselves  
‘ under an utter incapacity of seriously doubting of his existence. All observation, all knowledge, all science leads us to  
‘ own this fundamental truth; and the universal reception,  
‘ which it has met with from all sorts of thinking people, in all  
‘ ages of the world and in all places, manifestly evinces, that it  
‘ is entirely suitable, proportionate, and agreeable to the general conception and reason of mankind.’

From thence the author naturally proceeds to a descant upon his attributes, and the continual government of his providence; and sums up the whole in the following succinct profession of faith with respect to that being, into the confession of which he  
draws

draws his reader, from inevitable conclusions. ‘ You are fully convinced, you say, *there is a God*; and that this God is a being of all-conceivable perfections, self-existent, eternal, omnipotent, omniscient, every where present, all-wise, and all-good; and that his attributes are of the same kind with the qualities of a similar denomination in man, though infinitely different from them in degree. You say moreover that you sincerely believe, that the Lord God Almighty still continues to preside over it by his providence, and to rule immediately in the kingdoms of men, whenever he sees proper, by extraordinary interposals of his power.’

After establishing the above preliminaries, the author goes on to assert the certainty of a future state, and of the punishments and rewards therein. Here he introduces the imperfection of the notions of heathen philosophers, of the Grecian Socrates and the Chinese Confucius, and of their authority compared with that of the missionaries of the gospel. The arguments in favour of its divine revelation, and the proofs thereof, follow in due order, with occasional refutations of infidelity on that head.

His requisites for establishing the degree of faith in miracles are proposed in thirteen questions contained in the forty-eighth section; of which, as a further specimen of the nature of the work, we subjoin an extract.

‘ If then the miraculous facts, which are proposed for our belief, and upon the credit of which the divine authority of a particular system of doctrines and precepts depends, are such, 1. As do not imply a self-contradiction in them: 2. If they appear to have been done publicly, in the view of a great multitude of people, and with a professed intention to establish the divine authority of the person or persons who did them: 3. If they were many in number, frequently repeated and continued for a series of years together: 4. If they were of an interesting nature in themselves, likely to have made strong impressions upon the minds of all who saw and heard of them, and, for that reason, probably, much attended to, talked of, and examined into, at the time of their performance: 5. If the effects produced by them were not transient, but lasting; such as must have existed for many years, and were capable, all the while, of being disproved if they were not real: 6. If they were committed to writing, at, or very near, the time, when they are said to have been done, and by persons of undoubted integrity, who tell us that they had been eye-witnesses of the events which they relate; by persons, who, having sufficient opportunity of knowing the whole truth of what they bear testimony to, could not possibly be deceived themselves; and who, having no conceivable motive nor temptation to falsify their evidence, cannot, with the least shadow of probability, be suspected of intending to deceive  
‘ other

\* other people: 7. If there be no proof, nor well-grounded  
\* suspicion of proof, that the testimony of those, who bear wit-  
\* nesses to these extraordinary facts, was ever contradicted even  
\* by such as professed themselves open enemies to their persons,  
\* characters, and views, though the facts were first published  
\* upon the spot, where they are said to have been originally  
\* performed, and amongst persons who were engaged in pri-  
\* vate interest, and furnished with full authority, inclination,  
\* and opportunity, to have manifested the falsity of them, and  
\* to have detected the imposture, had they been able: 8. If,  
\* on the contrary, the existence of these facts be expressly al-  
\* lowed by the persons, who thought themselves most con-  
\* cerned to prevent the genuine consequences, which might be  
\* deduced from them; and there were, originally, no other  
\* disputes about them, but to what sufficient cause they were  
\* to be imputed. 9. If, again, the witnesses, from whom we  
\* have these facts, were many in number, all of them unanimous  
\* in the substance of their evidence, and all, as may be collected  
\* from their whole conduct, men of such unquestionable good sense  
\* as to secure them against all delusion in themselves, and of  
\* such undoubted integrity and unimpeached veracity, as to place  
\* them beyond all suspicion of any design to put an imposture up-  
\* on others—if they were men, who shewed the sincerity of their  
\* own conviction by acting under the uniform influence of the  
\* extraordinary works, which they bore witness to, in express  
\* contradiction to all their former prejudices and most favoured  
\* notions; in express contradiction to every flattering prospect  
\* of worldly honour, profit, and advantage, either for them-  
\* selves or for their friends; and when they could not but be  
\* previously assured, that ignominy, persecution, misery, and  
\* even death itself, most probably, would attend the con-  
\* stant and invariable perseverance in their testimony: 10. If  
\* these witnesses, in order that their evidence might have the  
\* greater weight with a doubting world, (each nation being al-  
\* ready in possession of its own established religion) were them-  
\* selves enabled to perform such extraordinary works, as testified  
\* the clear and indisputable interposition of a divine power in  
\* favour of their veracity; and, after having undergone the se-  
\* verest afflictions, vexations, and torments, at length laid  
\* down their lives, in confirmation of the truth of the facts af-  
\* firmed by them: 11. If great multitudes of the contempora-  
\* ries of these witnesses, men of almost all nations, tempers,  
\* and professions, were persuaded by them, that these facts  
\* were really performed in the manner related; and gave the  
\* strongest testimony, which it was in their power to give, of  
\* the firmness of their belief of them, by immediately breaking  
\* though



' through all their ancient attachments, and connections of  
 ' friendship, interest, country, and even of religion, and by  
 ' acting in express contradiction to them: 12. If the revolu-  
 ' tions introduced in the moral and religious world, since the  
 ' period wherein these facts are said to have happened, have  
 ' been just such as they would, probably, have been, upon a  
 ' supposition of the truth of them, and cannot possibly be ac-  
 ' counted for from any other adequate cause: 13. And, lastly,  
 ' if we have all the proof, which the exactest rules of the se-  
 ' verest criticism can require, to evince, that no alterations  
 ' have been made in the original records and writings left us  
 ' by these witnesses, in any material article of their evidence,  
 ' since their first publication, either through accident or design;  
 ' but that they have been transmitted to us in all their genuine  
 ' purity, as they were left by their authors.—In such a situ-  
 ' ation of things, where so great a variety of circumstances,  
 ' where, indeed, all imaginable circumstances mutually concur  
 ' to confirm, strengthen, and support each other's evidence;  
 ' and concenter, as it were, in attestation of the same interest-  
 ' ing series of events, without a single argument on the other  
 ' side, but the mere extraordinariness of the facts—shall we not  
 ' be justly accused of indulging an unreasonable incredulity in  
 ' denying our assent to them? And will not such incredulity be  
 ' as dangerous as it is ridiculous? If facts attested in so clear,  
 ' decisive, and unexceptionable a manner, and delivered down  
 ' to posterity with so many conspiring signs and monuments of  
 ' truth, are, nevertheless, not to be believed; it is, I think,  
 ' impossible for the united wisdom of mankind to point out any  
 ' evidence of historical events, which will justify a wise and cau-  
 ' tious man for giving credit to them—and, consequently, with  
 ' regard to past ages, all will be as clouds and thick darkness  
 ' to us; all will be hesitation and scepticism; nor will any  
 ' thing be credible, which comes not confirmed to us by the  
 ' report of our own senses and experience. In short, where  
 ' there is the strongest assurance of the existence of any parti-  
 ' cular series of past facts, which we are capable of acquiring,  
 ' according to the present frame of our nature, and the state of  
 ' things in the world, to reject these facts after all, and to pre-  
 ' tend to excuse ourselves from not believing them, upon the  
 ' bare suspicion of a possibility that they may be false, is a most  
 ' absurd contradiction to the principles of common sense, and  
 ' to the universal practice of mankind.'

The work winds up with practical inferences drawn from the  
 premises, for an adherence to faith, and for the proof of it by  
 the tenor of one's conduct. Besides the clearness and elegance  
 of the diction, the force of argument that reigns throughout,

we may safely pronounce, that few theological works are written with so much candor, temper, and true spirit of Christianity. Here are no indecent sallies of enthusiasm, or gloomy fanaticism, such as characterize certain new upstart reformers, who, under the mask of a more rigorous methodism, preach a God of all terrors, a God, in short, not such as he undoubtedly is, a God whose goodness is equal to his justice, but a God whom they make themselves, after their own most foul and deformed image of mind. Wretches who erect themselves into sacred tyrants, and exact at once a flattering and a lucrative homage from that poor misguided flock of sectaries they frighten, misguide, and fleece. Yet, in the work before us, there is no want of the salutary severity of admonition, as well of what is to be feared, as of what is to be hoped. There is no temporizing composition with vice or infidelity; no relaxed casuistry. Every thing is decent, pious, and earnest. The folly of morality without religion, or the perhaps more dangerous one yet of religion without morality, is pathetically stated. Nothing however will more clearly demonstrate, that, not in vain, have we commended the christian spirit that breathes throughout this performance, than the following extract, with which we shall conclude; and which must edify every lover of the purity, charity, and meekness of the gospel-doctrine.

‘ But upon whatever motives the opposers of Christianity  
‘ may be supposed to act; whether they are inspired by vanity,  
‘ or malevolence, or a desire of stilling the clamours of an un-  
‘ easy conscience: it certainly behoveth all those, who are  
‘ really convinced of the divine authority of the gospel, to en-  
‘ deavour to do it honour in all things. To you, therefore,  
‘ do I now especially address myself, who are Christians in deed,  
‘ and not in appearance only: it is your duty, as you respect  
‘ the glory of God, the credit of that name by which you are  
‘ called, your own happiness, and the welfare of society,  
‘ to enquire, to know, and to make use of the best and  
‘ most effectual means to baffle the arguments of the adver-  
‘ saries of your faith; and to reduce them, if possible, to a  
‘ perpetual silence. A warm and honest heart, a heart full of  
‘ zeal for the interests of religion, will be ready to reply at once,  
‘ pursue and punish these baptized infidels as pests of society,  
‘ and the common enemies of mankind. Let them severely  
‘ suffer, as manifest opposers of the truth, either in their  
‘ pockets, or their persons—But what will you do to lay them  
‘ under a legal conviction? or how will you be able to distin-  
‘ guish justly, betwixt real and affected doubts; betwixt an  
‘ impartial search after truth, and malicious cavilling; between  
‘ conscientious scruples and solemn ridicule? It is impossible

' for the wisest body of written laws to reach to every kind and  
 ' degree of profaneness and blasphemy; and so skilful is the  
 ' scorner become in the most crafty ways of communicating his  
 ' sentiments to the public, that he is able to throw a contempt  
 ' upon the established religion by mere winks, hints, and insi-  
 ' nuations; that, by a pretended approbation and defence of  
 ' the gospel, he can expose it to the laughter of the vicious,  
 ' and the indifferent; that he can affront his Maker by quoting  
 ' his own words; and, like Judas, come to Christ with a hail  
 ' and a kiss, at the same time that he is basely intending to be-  
 ' tray him. Are you then for erecting a court of justice for  
 ' the particular trial of blasphemy and irreligion? are you for  
 ' setting up a high-commission court, a court of judicature with  
 ' full authority to receive all complaints against the oppugners  
 ' of the established religion; to enquire into the series, tenour,  
 ' and connection of their books and discourses; to examine the  
 ' motives, ways, and manners how the offensive expressions  
 ' were uttered; to consider the antecedent characters and be-  
 ' haviour of the accused; and, at their discretion, to deter-  
 ' mine, whether they are guilty of profaneness or not? Such a  
 ' method of proceeding with infidelity might, indeed, be of  
 ' essential service to the cause of true religion, could we be sure  
 ' of a court of inviolable integrity; could we be sure to have  
 ' men continually presiding in it free from all danger of cor-  
 ' ruption; men upright and impartial; men of a sound and  
 ' well-informed understanding; men of true magnanimity, void  
 ' of self-interest, and without malice on the one hand, or mis-  
 ' taken zeal on the other. But, until this fundamental point  
 ' can be secured, every person of candour, benevolence, and ex-  
 ' perience in the history of the world, will be against an arbi-  
 ' trary and despotic power as well in church as state, as well  
 ' in religious as civil matters, under whatever amiable shape or  
 ' form it may appear, or for whatever good purposes it may be  
 ' piously intended. We have seen the Roman pontiffs defacing,  
 ' and almost destroying, the christian institution by the exercise  
 ' of so exorbitant a jurisdiction over the consciences of their  
 ' brethren: and should any other set or society of men (in the  
 ' present state of human weakness and imperfection) be ever in-  
 ' trusted with so extensive an authority, we shall soon see them  
 ' passing on from infidels to heretics; from scoffers at the com-  
 ' mon faith to honest enquirers after truth; from bold blas-  
 ' phemers to modest dissenters. It will not be long before we  
 ' feel them growing into all the cruelty of an inquisition; and,  
 ' perhaps, upon any unexpected turn of public affairs, inso-  
 ' lently punishing what they were originally intended to pro-  
 ' tect; and branding that profession of faith as schism, which

' it



‘ it is now prophaneness to oppose. Let it be added, likewise, that nothing can be more repugnant to the spirit of genuine Christianity, than for its doctrines to be either proved, or maintained, or propagated by force and violence. The religion of the mild, gentle, humble, self-denying, and benevolent Jesus, utterly disclaims, and condemns, all harsh methods of proceeding, where the rights of conscience are concerned; his gospel needs not any such support, and the defenders of it (were they thoroughly acquainted with the strength of their cause) might justly hold them in contempt.’

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ART. IV. *Continuation of the Philosophical Transactions, Vol. L.*

THE thirtieth article consists of remarks on the opinion of Henry Eeles, Esq; concerning the ascent of vapour, published in the *Philosophical Transactions*, vol. XLIX. part I. page 124.

Dr. Darwin, the author of these remarks, undertakes to refute the hypothesis of Mr. Eeles, who supposes that every particle of vapour is indued with a portion of electric fire; and that there is no other sufficient cause assigned for the ascending of vapour. The doctor observes, that the immense rarefaction of explosive bodies by heat, depends either on the escape of air before condensed in them, or on the expansion of the constituent parts of these bodies. Where air is emitted, it cannot be condensed again into the same bulk by cold; but, the expansion of heated parts of bodies, as soon as the heat is withdrawn, ceases to exist. Nitre in detonation emits great quantities of air not afterwards condensable to the like space: the same is true of all the solid parts of animals and vegetables. But this is not the case with water, which being immensely rarified in the steam engine, is instantly condensed by a set of cold water: a circumstance which Dr. Darwin apprehends, could not happen, if the rarefaction was constituted of escaped elastic air. He adduces several arguments and experiments to support his own hypothesis, that the little spherules of vapour will, by refracting the solar rays, acquire a constant heat, though the surrounding atmosphere remain cold; and that this heat will be sufficient to support them when raised, at a given height. In his second letter, he detects the fallacy of the experiments tried by Mr. Eeles; and concludes, that though clouds may sometimes possess an accumulation of electricity, yet this is only an accidental circumstance, and not a constant one; and thence can have no possible influence either in the elevation or support of them.

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 ' degree of profaneness and blasphemy; and so skilful is the  
 ' scornful become in the most crafty ways of communicating his  
 ' sentiments to the public, that he is able to throw a contempt  
 ' upon the established religion by mere winks, hints, and insi-  
 ' nuations; that, by a pretended approbation and defence of  
 ' the gospel, he can expose it to the laughter of the vicious,  
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ART. IV. *Continuation of the Philosophical Transactions, Vol. L.*

THE thirtieth article consists of remarks on the opinion of Henry Eeles, Esq; concerning the ascent of vapour, published in the *Philosophical Transactions*, vol. XLIX. part I. page 124.

Dr. Darwin, the author of these remarks, undertakes to refute the hypothesis of Mr. Eeles, who supposes that every particle of vapour is indued with a portion of electric fire; and that there is no other sufficient cause assigned for the ascending of vapour. The doctor observes, that the immense rarefaction of explosive bodies by heat, depends either on the escape of air before condensed in them, or on the expansion of the constituent parts of these bodies. Where air is emitted, it cannot be condensed again into the same bulk by cold; but, the expansion of heated parts of bodies, as soon as the heat is withdrawn, ceases to exist. Nitre in detonation emits great quantities of air not afterwards condensable to the like space: the same is true of all the solid parts of animals and vegetables. But this is not the case with water, which being immensely rarified in the steam engine, is instantly condensed by a set of cold water: a circumstance which Dr. Darwin apprehends, could not happen, if the rarefaction was constituted of escaped elastic air. He adduces several arguments and experiments to support his own hypothesis, that the little spherules of vapour will, by refracting the solar rays, acquire a constant heat, though the surrounding atmosphere remain cold; and that this heat will be sufficient to support them when raised, at a given height. In his second letter, he detects the fallacy of the experiments tried by Mr. Eeles; and concludes, that though clouds may sometimes possess an accumulation of electricity, yet this is only an accidental circumstance, and not a constant one; and thence can have no possible influence either in the elevation or support of them.

VOL. VI. *July 1758.*

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What follows is an account of a new discovered species of the snipe, illustrated by a plate from a drawing of Mr. George Edwards.

This is followed by an elaborate Latin essay on corallines, the polypes that inhabit them, and other sea-animalcules, by Dr. Job Baſter, a Dutch phyſician and philoſopher. This gentleman has taken abundance of pains to prove that corallines are vegetables: he ſupports his hypotheſis with arguments, experiments and drawings; but after all, Mr. Ellis, in the very next article, overthrows his whole theory, and reduces them again to the ſtate of animals.

In article xxxiv we find a curious mathematical investigation of the mechanic powers uſed in raiſing the head of the Royal William, a firſt rate ſhip of war, in Portſmouth dock, by Mr. John Robertſon. Next comes a ſimple account of a nocturnal iris, by Mr. George Edwards. Then we are informed by Dr. Alexander Garden, of South Carolina, that the opuntia or prickly pear given to children, tinged their urine of a lively red colour; and being eaten by a negro nurſe, coloured the cream of her milk. He likewiſe tells us, that the cochineal infects are found upon this plant, which grows abundantly about Carolina.

The ſucceeding article is an account of a ſhower of black duſt, that fell in the iſland of Zetland, October 20th, 1755, about ten days before the dreadful earthquake at Liſbon: it happened between three and four in the afternoon, the ſky being very hazy. The duſt reſembled lampblack, and ſmelled ſtrongly of ſulphur.

This is followed by a deſcription of ſome thermometers for particular uſes, by the right honourable Lord Charles Cavendiſh, V. P. R. S. One of theſe is deſigned for ſhewing the greateſt degree of cold which happens in any place during the abſence of the obſerver: another is intended for ſhewing the greateſt cold which happens in any place during the time the inſtrument is left in it. As the deſcription of theſe inſtruments, refers to the figures of them in a plate, it cannot be inſerted here with any propriety.

In the thirty-ninth article, we find different accounts of a very remarkable *Lufus Naturæ*, of twin ſiſters joined together in a wonderful manner by the os ſacrum. They were born in Hungary in the year 1701, were, as they grew up, taught different languages, as well as other feminine accompliſhments; travelled through various countries, and died together at the age of twenty-two. As an account of this phænomenon had been publiſhed many years ago in Engliſh and Latin, we cannot ſee the propriety of inſerting it now among the Philoſophical Tranſactions of the laſt year: nevertheleſs,

as the subject is curious, and many of our readers may not have seen those descriptions, we shall quote some of them for their entertainment.

‘ I. Partus hic bicorporeus singulare exemplum exhibet admirandarum virium imaginationis maternæ in fœtum utero contentum. Mater enim hujus bicorporis, primis graviditatis suæ mensibus vel potius hebdomadis, attentius contemplabatur canes coeuntes, arctius cohærentes, et capitibus erga se invicem quodammodo conversos, eosque sibi crebrius præfigurabat.

‘ II. In partu, primum prodiit umbilicotenus Helenæ corpus; post tres demum horas editi sunt ejus pedes, cum adnexo corpore altero Judithæ. Helenæ corporis statura erat altior et rectior, Judithæ brevior et obliquior; et quamvis infra lumbos, a tergo, in unum corpus concretæ fuissent, attamen vultu et corporibus, semilateraliter, erga se fuerant conversæ, ut commodè sedere, lentoque gradu procedere et recedere potuerint. Unus communis ipsis erat alvi exitus, intra duas nates, seu Helenæ dextrum et Judithæ sinistrum femur, sitatus. Unam quoque habebant vulvam, intra quatuor pedes reconditam, ut dum erectis starent corporibus, ne vestigium ejus conspicuum esset. Quoad duos istos excretionum meatus, observatum est, quod, una excretionem alvi moliente, altera quoque nisum egerendi senserit; in reddenda vero urina, quælibet, diverso tempore, stimulos habuerit: quomobrem altera ad urinæ missionem sollicitata, altera subinde recessum negavit. Unde in juventute, utut alias semper semet tenerrime amarent et amplexarentur, sæpius altercationes inter ipsas exortæ, et alterutra aliam vel dorso injectam abripuit, vel colluctando eo, quo vellet, protraxit.

‘ III. Anno ætatis sexto, Judithæ paralyfis totius partis sinistrae; obtigit ex qua affectione, utut convaluisset, per totam vitam suam debilior, tardior, et stupidior persistit; e contra Helena semper agilior, docilior, et formosior fuit.

‘ IV. Prout diversa erant corpora, ita functionum vitalium, animalium, et naturalium, magna in utroque corpore, tam in sano quam ægroto statu, observata est differentia. Et quamvis variolas et morbillos uno eodemque tempore habuissent, reliqui tamen morbi eis non erant communes. Cum Judith sæpius convelleretur, Helena nec alterata nec debilitata fuit. Helena erat pleuritica. Judith benigniore febre laboravit; alterâ tussi, catarrho, colicâ afflictâ, altera sana exstitit. Hinc etiam quælibet, pro suo diverso statu, diversis medicamentis tractabatur: phlebotomia autem semper in saniore et vegetiore celebrabatur.

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The succeeding article is an account of a shower of black dust, that fell in the island of Zetland, October 20th, 1755, about ten days before the dreadful earthquake at Lisbon: it happened between three and four in the afternoon, the sky being very hazy. The dust resembled lampblack, and smelled strongly of sulphur.

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In the thirty-ninth article, we find different accounts of a very remarkable *Lusus Naturæ*, of twin sisters joined together in a wonderful manner by the os sacrum. They were born in Hungary in the year 1701, were, as they grew up, taught different languages, as well as other feminine accomplishments; travelled through various countries, and died together at the age of twenty-two. As an account of this phenomenon had been published many years ago in English and Latin, we cannot see the propriety of inserting it now among the Philosophical Transactions of the last year: nevertheless,



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‘ V. Anno ætatis decimo sexto, menstrua comparuerunt, quæ deinde per totam vitam, non tamen æquali tempore, modo, et quantitate succedere. Subinde alterutra majores hinc sensit molestias; Judith vero crebrius convellebatur, variisque hystericis et pectoris affectionibus obnoxia fuit.

‘ VI. Anno ætatis vicesimo secundo, seu A. C. 1723. die 8 Febr. Judith fortiter convulsa est, postea comatosa, usque ad mortem, quæ die 23 Febr. mane contigit, perstitit. Intra hos dies Helena febricula laboravit, eique accesserunt crebriores lipothymia, quibus tandem ita debilitata est, ut integra quamvis mente et loquela, subito, tribusque horæ minutis prius quam Judith, in agonem inciderit: postea vero ambæ, post brevem agonem, uno ferme momento expiraverint.

‘ VII. Corporibus post mortem dissectis, reperta sunt in quolibet corpore viscera singula: In Helena omnia sana; in Judithæ thorace vero cor nimis magnum, fortissimo pericardio velatum, et pulmonum dexter lobus putridus: Arteria aorta et vena cava ex utroque corde descendentes, antequam arteriæ et venæ iliacæ ex iisdem emergerent, inflexæ coadunabantur, et unam arteriam aortam, unamque venam cavam, e corde uno ad aliud procedentes seu reflexas, præsentarunt. In abdomine utrinque viscera omnia sana et integra. Quodlibet corpus suum habuit hepar, splenem, pancreas, renes, vesicam, uterum cum ovariis, tubis Fallopiæ, et portione vaginæ, quæ utrinque concurrentes unam communem vaginam efformarunt. Partes genitalium externorum, præter commune orificium vaginæ, cuilibet erant propriæ, velut clitoris, nymphæ, orificium urethræ; alæ seu labia utrinque ad perinæum concurrentia fossulam navicularem densiorem constituerant. Ventriculus cum intestinis, in utrâque, naturaliter erant situata; intestina recta autem utrinque ad os sacrum reflexa et coalita, unum satis amplum et communem canalem constituerunt: os sacrum ad secundam divisionem concretum erat, et unum corpus efformando, in uno utriusque ossi sacro communi, osse coccygis, terminabatur.

‘ Ex prærecensitis, sicut causa diversitatis actionum et functionum patet, ita etiam ex arteriarum aortarum, et venarum earum, intestinorum quoque rectorum et vaginalium uteri, compagine, coadunatione et harmonia, apparet ratio conformitatis et disparitatis morborum, synthanasiæ, communis nifus egerendæ alvi, possibilis imprægnationis alterutrius, vel fors utriusque virginis, uno eodemque coitu.

‘ Hæc omnia conquisi et retexui partim e relationibus fide dignis autoptarum; partim ex ephemeridibus B. Caroli Raygeri,

geri, foceri mei, qui, dum viveret, medicum cœnobii dicti ordinarium agebat; partim ex libro cœnobiali, cui B. Vir formulas medicamentorum inscripserat. Dab. Posenii die 3 Julii 1757.

JUSTUS JOANNES TORKOS,  
Eques Pannonius, Medic. Doct. et Libera Regiæ  
Civitatis Poseniensis Physicus ordinarius.

The interval between the reading of this paper before the Royal Society, and the present publication, was occasioned by the long indisposition, and afterwards death, of their late President Martin Folkes, Esq; who having taken it to his house, with a view of collecting and adding to it some further particulars, it could not be found after his decease. But Dr. Torkos, the writer, being again applied to, immediately transmitted the copy of it printed above: and, in order to supply in some measure the want of what Mr. Folkes's extensive reading and industry might have furnished the public with, in relation to so very remarkable a fact, the following accounts, printed and manuscript, are subjoined as a supplement to the preceding article.

*Extract of a Letter of William Burnet, Esq; F. R. S. eldest Son of Dr. Gilbert Burnet, Lord Bishop of Salisbury, to Dr. (afterwards Sir) Hans Sloane, dated at Leyden, May 9, 1708. N. S.*

S I R,

I send you inclosed the print of a wonderful union of two twin sisters, who are at this time to be seen at the Hague. I saw them, and observed all, that I could think tended to explain the appearance. They are Hungarians, as the lines under the print will shew you. There is there an exact enough description of their condition; only I may add, that in fig. 1. the urinal passage is between the two foremost thighs, as they are in the print. The same is true of the anus in the 2d figure, in such manner, that the situation of these parts is the same to outward appearance as naturally, with this difference, that they are between two different bodies here, whereas in the course of nature they are between the two parts of the same body. It seems probable, that their parts are distinct; but that the most remote labia of each are outwardly visible, and the two contiguous ones are within. There seems to be no cheat in the thing; and the skin, where they are joined, is perfectly smooth, without any scar. They are now about six years old. They speak French and High

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German.



“ German. They are very full of action, and talk one more  
 “ than the other. When one stoops to take up any thing, she  
 “ carries the other quite from the ground ; and that one of  
 “ them often does, being stronger as well as more lively than  
 “ the other. They have not their feeling common any where  
 “ but in the place of their conjunction. This is all I can say  
 “ about it. If you think it worth while, you will do me an  
 “ honour in giving the print, and the substance of this ac-  
 “ count, to the Society ; to which, tho’ an unworthy member,  
 “ I would be proud to be capable of any service.”

‘ This letter was read to the Royal Society on the 12th of  
 ‘ May, 1708 ; and the print mentioned in it produced ; which,  
 ‘ being now extremely difficult to be met with, is thought pro-  
 ‘ per to be engraved again, and inserted here.

‘ Soon after the date of Mr. Burnet’s letter, the twin sisters  
 ‘ were brought to England, and publicly shewn in London, as  
 ‘ appears from the following MS. note in a copy of the print  
 ‘ bound up by the writer Fortunius Licetus *de Monstris*, edit.  
 ‘ Amstelod. 1665. 4to. in the possession of Thomas Wilbra-  
 ‘ ham, M. D. F. R. S. “ *Londini 14 Junii 1708. has vidi ge-  
 ‘ mellas (plus annis sex natas) quarum forma et vivacitas elegantior  
 ‘ et vegecior quam pictura et descriptio.*”

‘ Another account of them by an eye-witness in London is  
 ‘ in a manuscript volume among those of Sir Hans Sloane,  
 ‘ Bart. in the British Museum, intituled, *A short history of hu-  
 ‘ man Prodigies and monstrous Births, of Dwarfs, Sleepers, Giants,  
 ‘ strong Men, Hermaphrodites, numerous Births, and extreme old age,  
 ‘ &c.* The name of the writer was James Paris du Pleffis. In  
 ‘ p. 39, under the title *Two Sisters conjoined*, he gives a drawing  
 ‘ of them, and the following description : “ These two mon-  
 “ strous girls were born at Szony in Hungary in the year 1701.  
 “ They were born conjoined together at the small of the back.  
 “ I asked the father and mother, if they could not be separated  
 “ one from the other ? but they answered, No ; because the  
 “ urinary and fœcal vessels and passages were so united, as to  
 “ have but one issue for the urine, and another for the excre-  
 “ ments, betwixt both. They were brisk, merry, and well-  
 “ bred : they could read, write, and sing very prettily : they  
 “ could speak three different languages, as Hungarian or High  
 “ Dutch, Low Dutch, and French, and were learning English.  
 “ They were very handsome, very well shaped in all parts, and  
 “ beautiful faces. Helen was born three hours before her sister  
 “ Judith. When one stooped, she lifted the other from the  
 “ ground, and carried the other upon her back ; neither could  
 “ they walk side by side. They loved one another very tender-  
 “ ly. Their clothes were fine and neat. They had two bo-  
 “ dies,

“dies, four sleeves; and one petticoat served to the bodies,  
 “and their shifts the same. When one went forward, the other  
 “was forced to go backward.”

There is another Latin account of the same girls, who are represented in two copper-plates, in this vol. of the Philosophical Transactions.

The next article is composed of observations on the origin and use of the lymphatic vessels of animals: being an extract from the Gullstonian lectures, read in the theatre of the college of physicians of London, in June 1754, by Mark Akenfide, M. D. fellow of the college of physicians, and of the Royal Society.

The nature and use of the lymphatics have been so fully demonstrated and explained in Dr. Hunter's anatomical courses, and the same doctrine so effectually propagated in a late treatise by Dr. Monro, jun. of Edinburgh, that, in our opinion, it was altogether unnecessary to print this fragment of Dr. Akenfide, especially as that learned gentleman can derive from it no fresh wreath to his reputation; for the extract, though ushered in with all the air of a discovery, is not only crude and superficial, but charged with an absurd inconsistency, which we are sorry to see drop from such an exalted genius. He sets out with affirming, that the lymphatics may be distended by blowing air, or by injecting water or mercury into an artery. But Dr. Hunter, who must be allowed to know something of the art of making such preparations, expressly says, that he cannot inject them as other veins, by filling the arterial system, consequently they are not continuations of the arteries. He sometimes observed, indeed, that they were filled with wax, when the arteries burst, and the fluid injection was effused into the cellular membrane. Dr. Monro asserts, that the valvular lymphatic veins cannot be filled by injecting arteries, unless the coats of these arteries be burst, consequently there is no natural communication between the arteries and the lymphatics. Both these gentlemen take it for granted, that the lymphatics are absorbents; and this very opinion Dr. Akenfide presumes to deduce from his own reflections on the subject. We shall not pretend to doubt, that this great man actually made the discovery without having received any hints from other people: but we must observe, he is a little unfortunate in point of time, as Dr. Hunter had, for many years before 1755, taught the same doctrine to his pupils. We should, however, be glad to know how he will reconcile his assertion, touching the communication between the blood vessels and lymphatics, with his conclusion, that the lymphatics have their origin among the little cavities of the cellular substance of the muscles, among the mucous folliculi of the tendons, or the membranous receptacles and ducts of the larger glands; and that their bu-

*finess is absorption or reabsorption.* How can their mouths open into cavities for the purposes of absorption, if they are no more than continuations of arteries? Let the doctor resolve this doubt, and then, *erit mihi magnus Apollo.*

The forty first article is a letter to the right honourable the Earl of Macclesfield, president, the council and fellows of the Royal Society, concerning the variation of the magnetic needle, with a set of tables annexed, which exhibit the result of above fifty thousand observations, in six periodic reviews, from the year 1700 to the year 1756, both inclusive; and are adapted to every five degrees of latitude and longitude in the more frequented oceans. By William Mountaine and James Dodson, fellows of the Royal Society.

In the subsequent article, we have an account of some extraordinary tumours upon the head of a labouring man, now in St. Bartholomew's hospital, by James Parsons, M. D. F. R. S. These excrescences, which are very surprizing, the doctor has accurately delineated in two figures engraved for the illustration of the subject. Several of the smaller tumours are already cut off by Mr. Crane, surgeon, and the substance appears to be intirely fat. He proposes the excision of them all, one after another; and as the patient is young and otherwise healthy, we hope he may in time retrieve some appearance of the *human face divine*, which for the present he has intirely forfeited.

The Rev. Mr. Richard Forster, rector of Great Skifford, favours us in the next article with a calculation, tending to prove that the number of people in England and Wales amounts to eight millions; a supposition, which notwithstanding all he has said in support of it, we believe to be above two millions wide of the truth.

This paper is succeeded by a remarkable case of an aneurism in the principal artery of the thigh, with an account of the uncertainty of the distinguishing symptoms of this disease, by Mr. Warner, surgeon to Guy's hospital.

In the following article Mr. Fitzgerald candidly owns, that he was deceived in making the experiments for increasing the quantity of steam in a fire engine, by blowing air through boiling water; which experiments are communicated in the former part of this volume.

The next three articles are composed of observations on a lunar eclipse, and eclipses of the satellites of Jupiter, at Lisbon, by Father John Chevalier, in the Latin tongue.

What follows is a very remarkable case of the efficacy of bark in a mortification, by Mr. Richard Grindall, surgeon to the London hospital. A woman about the age of thirty, troubled with a quotidian, took about three ounces of a liquid of a pale yellowish colour, by the advice of a barber who pretended to cure agues.



agues. She was immediately thrown into a violent fever, of which, however, she was relieved by a sweat. Then she was troubled with an itching in her hands, feet and nose; and these parts actually gangrened. Being brought to the hospital, she began a course of the bark, which soon checked the progress of the mortification. The gangrened parts sloughed off; her hands were amputated, and she recovered.

The next article consists of two letters from Dr. Whytt of Edinburgh, the first, containing observations on the lithontriptic virtue of the Carlsbad waters, lime-water and soap. This gentleman, from certain experiments, concludes, that the lime-water is preferable to the Carlsbad waters, as being a more powerful dissolvent of the human culculus.

The following case, communicated by the same physician, is so curious, that we will insert it verbatim:

*An Instance of the Electrical Virtue in the Cure of the Palsy. By Mr. Patrick Brydone.*

Elizabeth Foster, aged thirty-three, in poor circumstances, unmarried, about fifteen years ago was seized with a violent nervous fever, accompanied with an asthma, and was so ill, that her life was despaired of. She recovered however from the violence of her distemper, but the sad effects of it remained. For, from this time, she continued in a weakly uncertain state of health till the month of July, 1755, when she was again taken ill of the same kind of fever; and after it went off she was troubled with worse nervous symptoms than ever, ending at last in a paralytic disorder, which sometimes affected the arm, sometimes the leg, of the left side; in such a manner as that these parts, though deprived of all motion for the time, yet still retained their sensibility. In this condition she remained till the spring 1756, when unexpectedly she grew much better; but not so far as to get quite rid of her paralytic complaints; which, in cold weather, seldom failed to manifest themselves by a numbness, trembling, sensation of cold, and a loss of motion in the left side.

This paralytic tendency made her apprehensive of a more violent attack; which accordingly soon happened: for, about the end of August, in the same year, her symptoms gradually increased, and in a very short time she lost all motion and sensation in her left side. In this state she continued throughout last winter with the addition of some new complaints; for now her head shook constantly; her tongue faltered so much, when she attempted to speak, that she could not articulate a word; her left eye grew so dim, that she could not distinguish colours with it; and she was often seized with such an universal coldness and insensibility, that those who saw her at such times scarce know whether she was dead or alive.

Whilst

‘ Whilst the woman was in this miserable condition, observing that she had some intermissions, during which she could converse and use her right leg and arm, in one of those intervals I proposed trying to relieve her by the power of electricity. With this view, I got her supported in such a manner as to receive the shocks standing, holding the phial in her right hand, whilst the left was made to touch the gun-barrel. After receiving several very severe shocks, she found herself in better spirits than usual; said she felt a heat, and a prickling pain, in her left thigh and leg, which gradually spread over all that side; and after undergoing the operation for a few minutes longer, she cried out, with great joy, that she felt her foot on the ground.

‘ The electrical machine producing such extraordinary effects, the action was continued; and that day the woman patiently submitted to receive above two hundred shocks from it. The consequence was, that the shaking of her head gradually decreased, till it intirely ceased; that she was able at last to stand without any support; and on leaving the room quite forgot one of her crutches, and walked to the kitchen with very little assistance from the other. That night she continued to be well and slept better than she had done for several months before, only about midnight she was seized with a faintishness, and took notice of a strong sulphureous taste in her mouth; but both faintness and that taste went off, upon drinking a little water. Next day, being electrified as before, her strength sensibly increased during the operation, and when that was over she walked easily with a stick, and could lift several pounds weight with her left hand, which had been so long paralytic before. The experiment was repeated on the third day; by which time she had received in all upwards of six hundred severe shocks. She then telling us that she had as much power in the side that had been affected as in the other, we believed it unnecessary to proceed farther as the electricity had already, to all appearance produced a compleat cure. And indeed the patient continued to be well till the Sunday following, viz. about three days after the last operation; but upon going that day to church, she probably caught cold; for on Monday she complained of a numbness in her left hand and foot; but, upon being again electrified, every symptom vanished, and she has been perfectly well ever since.

‘ *Coldingham, Nov. 1757.*

PATRICK BRYDONE.

‘ That the above is a true and exact account of my case, and of the late wonderful cure wrought on me, is attested by

‘ ELIZABETH FOSTER.

‘ I was

‘ I was eye-witness to the electrical experiments made by my  
‘ son on Elizabeth Foster, and saw with pleasure their happy  
‘ effects. By the blessing of God accompanying them, from a  
‘ weak, miserable, and at sometimes almost an insensible state,  
‘ she was, in a very short time, restored to health and strength;  
‘ of which the above is in every respect a true account.

‘ ROBERT BRYDONE,  
‘ Minister of Coldingham.

‘ *Extract of a Letter from Dr. Whytt to Dr. Pringle, relating to*  
‘ *this Account : dated Edinburgh, 1 Dec. 1757.*

‘ Some days ago I had transmitted to me Mr. Brydone’s ac-  
‘ count (inclosed) of the success of the electrical shocks in a pa-  
‘ ralytic patient, attested by the patient herself, and by Mr.  
‘ Brydone’s father, who is minister at Coldingham, in the shire  
‘ of Berwick. At the same time I had a letter from the Rev.  
‘ Mr. Allan, minister of Eymouth (in the neighbourhood) in-  
‘ forming me, that he had examined the patient particularly,  
‘ and found Mr. Brydone’s account to be perfectly true. He  
‘ further informs me, that he never observed the electrical shock  
‘ so strong from any machine, as from Mr. Brydone’s. It seems,  
‘ that gentleman has not only applied himself to the study of  
‘ natural philosophy, but also of medicine.

‘ ROBERT WHYTT.’

What next occurs is an account of some fossile fruits, and other bodies, found in the island of Shepey, illustrated with plates, by James Parsons, M. D. F. R. S. This is a curious desert, which, however, we have not taste enough to relish: nor are we much interested in the subsequent observations upon the comet that appeared last year, in the months of September and October; even though they are made by Dr. Bradley, one of the greatest astronomers of the age: not but that they are extremely valuable to those who are conversant with the motions of the heavens, especially as from these elements (which are adapted to Dr. Halley’s general table for the motion of comets in parabolic orbits) he has computed the places of this comet for the respective times of the foregoing observations, as in a table affixed, containing the longitudes and latitudes, deduced from the observed right ascensions and declinations, and also the differences between the computed and observed places.

What follows is the resolution of a general proposition for determining the horary alteration of the position of the terrestrial equator, from the attraction of the sun and moon: with some remarks on the solutions given by other authors to that difficult and important problem, by Mr. Thomas Simpson, F. R. S.

This



This is a very ingenious and learned investigation, conducted with remarkable perspicuity and candour.

The fifty-fourth article contains remarks upon the heat of the air in July 1757, by Dr. Huxham of Plymouth; from which it appears that, on the 12th day of the month, Fahrenheit's thermometer was above 83 in the shade, that is, eight degrees higher than it had been at Madeira for ten years together.

The two succeeding articles are made up of a controversy between Mr. Philip Miller and Mr. John Ellis, concerning the American *Toxicodendron*. The first believes this to be the same with the *Arbor vernicifera legitima* of Kœmpfer: the other is of a contrary opinion. Here are their arguments at full length: but, far be it from us to decide between two such ingenious naturalists.

The next is a second essay on the number of the people of England, by the Rev. Mr. Richard Forster, who seems to be warmed with a kind of patriotical resentment against Dr. Brakenridge for his having attempted to prove, that the number of people in this kingdom is not so great as it has been formerly computed. He has counted the houses in several contiguous parishes, distinguishing those that pay the window-tax from the cottages so deemed: he has made the like calculation in a market-town; and he concludes, that the number of people now alive in England, exceeds seven millions and a half. He makes another computation from the proportion levied for the militia in the west-riding of Yorkshire; and takes it for granted that we are greatly increased in number since the accession of the present royal family to the throne of these kingdoms. He has examined the registers of several parishes; and finding, upon an average, the proportion of the burials to the baptisms as 83 to 149.4, infers that the people increase in a very rapid manner. He censures the doctor for having given his opinion that all ways to increase our people would be for the public welfare, even the naturalizing of foreigners: he denies the doctor's positions, that our commerce at sea is one cause of the decay of our fencible men; or that our numbers are in fact lessened by emigrations to our colonies: he concludes with saying the doctor's doctrine is at best ill-timed, while we are contending with our hereditary enemy, *pro aris et focis*.

The last article of this volume is the answer which Dr. Brakenridge makes to these calculations and imputations. He exposes the fallacy of estimating the number of inhabitants of about 7000 parishes, from a calculation made in nine small parishes that are contiguous; as also of all the market towns in England, from that of Langborne; considering, that every pa-  
rish

rish and every town may have a different proportion of poor, according to the various circumstances of their trade and situation. He observes, that if we were to be directed by a few instances, we might think there were much fewer cottages than he has allowed: for, in the parishes of St. James, and St. George in Westminster, containing about 7000 houses, there are none; in the country parish of Chesham in Kent, where there are above 100 houses, there are but three cottages; and in many parishes, there is not one in twenty. He says, that from a late survey of all Middlesex, London, Westminster, and Southwark included, there are 87,614 houses; of these 19,324 are cottages, and 4810 are empty. By this account it appears, that there are not above 530,000 people in that compass; of which, within the bills of mortality, there die about 25,000 yearly; that is, not less than one in twenty. He confutes Mr. Forster in his argument with regard to the militia of Yorkshire. He vindicates his former calculation, like a veteran politico-arithmetician: he invalidates his antagonist's calculation, by shewing, that, according to his doctrine, the number of our people would be doubled in five and thirty years, if it were not for our losses; which no reasonable man will venture to say. He asserts, that, in many country places, from their bad situation, there is very little increase; and, in some towns, none at all; and in others a decrease continually supplied from the neighbouring country; that, within the bills of mortality, there are annually 5000 burials more than births; consequently to maintain our numbers here, there must be a yearly supply of 5000, which destroys the whole increase of six or seven counties. He justifies his maxim that all means, even to the naturalization of foreigners, ought to be used for the increase of our people: he proves from history and reason, that this was always deemed, and always found, a practicable and effectual expedient: he demonstrates the absurdity of doubting, that our commerce should be one cause of the decrease of our fencible men; and asks, whether his antagonist thinks, that shipwrecks, the inclemency of the sea, or the scurvy, beget people? Trade increases riches and luxury, but it is far from contributing to the increase of the human species: and we see that, in countries where there is little or no commerce, the people increase faster than in England. With respect to the charge, that his calculations were ill-timed, he replies, that his letters on this subject were read before the Royal Society, and ordered to be printed long before the war was proclaimed. ' But, supposing ' they had all been printed during the war (says he): what ' then? Is a fact to be concealed, that, if discovered, may be ' useful to prevent errors in government, and rectify our no-

' tions of the œconomy of our people? What advantage can  
 ' our enemies make of such a discovery? Will it encourage  
 ' them to imagine that we shall be easier subdued, when they  
 ' know, by the most moderate computation, we have at  
 ' least two millions of fencible men in our British islands.  
 ' Enough, surely, to resist them in all their attempts! But I  
 ' doubt we are not so deficient in our numbers as in public  
 ' virtue, without which the greatest multitude may be easily  
 ' overcome.'

Thus have we, to the best of our power, given a fair, impartial account of the several articles that constitute the first part of vol. L. of the Philosophical Transactions.

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Art. II. *Twelve Discourses upon some practical parts of Solomon's Song. Preached at St. Dunstan's church in the West, London. By W. Romaine, M. A. Lecturer of the said church. 8vo. Price 5s. Worrall and Withers.*

THE most necessary and important business of a true popular *middle-isle* preacher in this metropolis is, to *catch the ears of the groundlings* with something new and *out of the way*: for this purpose they always *select* for texts those parts of scripture which others, for reasons sufficiently obvious, as carefully *avoid*. Mr. Romaine therefore, the celebrated disciple of the learned *Hutchinson*, has, with great propriety chosen the *Song of Solomon* for the subject of these discourses, and dedicated them to the parishioners of *St. Dunstan's*: ' God (says this pious preacher  
 ' in his *dedication*) knoweth my heart, and he has seen how honestly I have preached the word, and how earnest I have been  
 ' with him in prayer for a blessing upon it. O that I may deliver my own soul! and God grant you may deliver yours. With  
 ' what success I have preached you must give an account at the  
 ' same awful bar at which I am to be tried, and before a judge  
 ' who is no respecter of persons. Oh that I may not appear  
 ' against any of you in that great day. When that day shall  
 ' come, then it will be known with what view I have written  
 ' this dedication.'

Mr. Romaine informs us in his preface, that with regard to the song, the *devil* has a particular spite against it; he hates the subject, and he hates the composition; and is always stirring up his agents to speak contemptibly of it. ' But if (says he)  
 ' a man ignorant of mathematics was to take up Sir Isaac Newton's *Principia*, and to cry out, What stuff is this? Who can  
 ' make any thing of these strange lines and figures, and these  
 ' A's and B's? A great mathematician standing by would pity  
 ' the



‘ the poor man’s ignorance. In like manner when any person  
 ‘ takes up a book upon communion with God, and either does  
 ‘ not believe there is such a thing, or has had no experience of  
 ‘ it, how can he understand what is written? It must appear  
 ‘ to him mere jargon and gibberish; and if he has a talent at  
 ‘ ridicule, here is a tempting occasion for him to display it.  
 ‘ Whereas the fault is not in the book, but in the man who  
 ‘ reads it.

‘ Whoever sits down to read this book, be he ever so learned  
 ‘ in other matters, yet if he has no knowledge of God’s love  
 ‘ to him, he cannot understand what he reads. The objectors  
 ‘ to this book are so far from pretending to have any of this ex-  
 ‘ perimental love of God, that they laugh at it and ridicule it;  
 ‘ whereby they plainly declare, that they are not judges of the  
 ‘ subject upon which this book treats, and therefore they are  
 ‘ not fit to sit in judgment upon it.’

Having thus acquainted us that nobody understands the *Song of Solomon* but himself and his followers, he proceeds to explain it. He tells us, that the design of it is, to describe the mutual love of *Christ* and his church: it is called the *Song of Songs*, which is concerning Solomon, i. e. not king Solomon, but the Prince of Peace, *Jesus Christ*, of whom *Solomon* was a type and figure. This our learned commentator proves, not from scripture, but from the \* argument put before the *Song* in the *Bible*, that was in use in the time of *Queen Elizabeth*. He then proceeds to his interpretation. His first sermon is on the fourth verse of the *Song*, *Draw me and we will run after thee*, and contains nothing but jingle and play upon the words *draw* and *run*. ‘ Draw me, Lord Jesus, from the love of the world, and the

“ \* In this *Song* (says the argument above-mentioned) Solo-  
 “ mon, by most sweet and comfortable allegories and parables,  
 “ describeth the perfect love of Jesus Christ, the true *Solomon*  
 “ and king of peace, and the faithful of his church, which  
 “ he hath sanctified, and appointed to be his spouse, holy,  
 “ chaste, and without reprehension. So that here is declared  
 “ the singular love of the bridegroom toward the bride, and  
 “ his great and excellent benefits wherewith he doth enrich her  
 “ of his pure bounty and grace, without any of her deservings.  
 “ Also the earnest affection of the church, which is inflamed  
 “ with the love of Christ, desiring to be more and more joined  
 “ to him in love, and not to be forsaken for any spot or blemish  
 “ that is in her.”

It is observable, that when Mr. Romaine is put to it for a confirmation of his doctrine, he always brings in by way of indisputable authority, the Articles and the Homilies.

‘ things

‘ things of it; draw me from the love of sin and self. I feel  
 ‘ my bondage, I find that I am a slave, and am without  
 ‘ strength to deliver myself. O draw me then by the sweet im-  
 ‘ pulse of thy good spirit from my bondage and slavery. And  
 ‘ when thou art pleased to set my feet at liberty, then *we* will  
 ‘ run after thee.

‘ Can you think yourselves secure whilst there is only this  
 ‘ little light vapour in your nostrils between you and hell?  
 ‘ Lord Jesus forbid it. If any person hear me this day, who  
 ‘ came hither without any intention to be made uneasy about  
 ‘ the state of his soul, Oh let him now feel the misery of being  
 ‘ separated from thee the fountain of good, and draw him to  
 ‘ thyself, dear Lord, now draw his heart, from sin, and satan,  
 ‘ from the world, and the things of it, that he may follow me  
 ‘ with profit, and be edified and comforted from what I have to  
 ‘ apply.’

And so forth, throughout the whole sermon. The next discourse has for its text these words, *The upright love thee*; which runs in the same manner upon the word *upright*. The fourth sermon, on these words, *Awake, O north wind, and come thou south, blow upon my garden, that the spices thereof may flow out*, begins in this curious manner:

‘ In the foregoing chapter the faithful soul had been in a dull  
 ‘ heavy frame, but being concerned and uneasy about it, had  
 ‘ desired the quickening influences of Christ’s grace. Christ  
 ‘ here answers these desires. He calls for the wind to come and  
 ‘ blow upon his garden. The wind is the scripture emblem and  
 ‘ representative of the Holy Spirit. When he descended upon  
 ‘ the disciples on the day of Pentecost, he came in this his  
 ‘ known emblem, in a rushing mighty wind, and it follows,  
 ‘ “ they were all filled with the Holy Ghost,” filled with his gifts  
 ‘ and graces. For the same good purpose his influence is here  
 ‘ required. He is to blow upon the garden with his different  
 ‘ operations, to quicken those things, that were ready to die,  
 ‘ and to bring forth the sweet perfumes of the graces of his own  
 ‘ planting. “ Awake, O north wind, and come thou south—  
 ‘ “ blow upon my garden, that the spices thereof may flow out.”

A little afterwards this great natural philosopher acquaints us with a secret of a very extraordinary kind. ‘ The grand agent  
 ‘ in nature (says he) is the air, which is one in essence, whether  
 ‘ it be rarefied to its smallest parts in the action of fire at the  
 ‘ orb of the sun, or sent out in light, or returned in gross air  
 ‘ to maintain and carry on this action of fire at the orb of the  
 ‘ sun, in which soever of these three distinct operations it be  
 ‘ employed it is still air; and accordingly this unity of its es-  
 ‘ sence, and distinction of its threefold agency, is declared in  
 ‘ scripture

‘ scripture to be the instituted type, in which we are to read  
‘ the unity of the divine essence and the offices of the three  
‘ divine persons.

‘ The very same word that stands for the breath we breathe,  
‘ both in the Hebrew and Greek, signifies the Holy Spirit. Why  
‘ was this the usage of scripture? Was it from the poverty of  
‘ these languages? No. It was to shew us the perfect likeness  
‘ and resemblance there is between what air does to the body,  
‘ and what the Holy Spirit does to the soul.’

All this wild and unintelligible jargon is the doctrine of Mr. Romaine's great master and instructor Mr. *Hutchinson*, founder of the most absurd and nonsensical sect of enthusiasts, that ever infested this sect-creating and nonsense-loving kingdom.

The principal bait which the preachers of this class generally throw out, is that *personal* application and canting address to the audience, which seldom fails of its desired effect with weak minds. It is impossible to conceive how much may be done in a pulpit, with the help of a little theatrical action, by the words *I* and *You*. The sermons before us are full of these. In the ninth discourse our author cries out, ‘ Has Christ, my brethren,  
‘ wrought in your hearts? How have you been affected with  
‘ these discourses upon the loveliness and perfections of Jesus  
‘ Christ? Have they made any good impression upon you?  
‘ Have you had stronger desires after Christ, and have you seen  
‘ him more lovely, than you ever did before? These effects  
‘ ought to have followed: for his “name is as ointment poured  
“ forth,” the preaching of his name is like opening a box of  
‘ the richest perfume. It diffuses its fragrantcy all around, so  
‘ that the house is filled with the grateful odor of the ointment.  
‘ Did you perceive none of it poured forth, none of this unc-  
‘ tion from the holy one descending upon you this day? Did  
‘ you find no sweet favour of grace working in your hearts,  
‘ while I was attempting to draw a short character of the love-  
‘ liness of Jesus? Did he appear to you altogether lovely, as  
‘ man, as God, as God-man united in one Saviour, and was it  
‘ the prayer of your soul, that you might find him your be-  
‘ loved and your friend? If the Holy Spirit accompanied the  
‘ word, these effects have followed; if they have, give the  
‘ glory to God, and be thankful; and if they have not, Oh that  
‘ he may now enable me to speak a word to your consciences.’

When he comes to those words in the eighth chapter, *Who is this that cometh up from the wilderness leaning upon her beloved?* he expatiates largely on the word *lean*. ‘ Here (says he) we see the  
‘ work of faith painted before our eyes in the most beautiful  
‘ colours. There could not be a finer picture of the believer's  
‘ reliance upon Christ for grace to support every step, and for



' strength to carry him on in the christian life, than to draw  
 ' the church leaning upon her beloved. To lean and rest the  
 ' body upon any thing is the perfect representation of faith  
 ' leaning and resting itself upon Christ. An able expositor  
 ' upon the passage has these words — " She is leaning on her  
 " beloved ; that is, as they, who are weak, make use of a staff  
 " in climbing of a strait and steep ground, or ease themselves  
 " by leaning upon one that is strong, and especially one whom  
 " they love for helping them in their way: so the believer is  
 " said to come up from the wilderness, *leaning on her beloved*, be-  
 " cause she being weak in herself and unfit for such a difficult  
 " journey, by faith rests on Christ, for helping her in the way,  
 " whereby she is sustained, and carried through in the duties of  
 " an holy walk, and the difficulties in her way, till she come  
 " through the wilderness unto the land of rest."

' Every step she takes, spiritually by faith and love, she cleaves  
 ' to and relies upon Christ. There is a sufficiency, and efficacy  
 ' in Christ to save to the uttermost, to begin, and to carry on,  
 ' and to perfect the whole work of salvation: he is the wisdom,  
 ' righteousness, sanctification, and redemption of believers ;  
 ' and therefore they would not only by faith be united to him,  
 ' and lean upon him for the pardon of their sins by his  
 ' righteousness, but they would also by faith depend upon him  
 ' for their sanctification, for their dying to sin, and being alive  
 ' unto God.'

A little further on we meet with this sagacious interpreter's  
 explanation of '*Set me as a seal upon thine heart, as a seal upon thine*  
 '*arm.* Christ (says he) redeemed both our real and personal  
 ' estate, but we are not in possession of either, until it be con-  
 ' veyed to us under the seal of the Holy Spirit. Christ's redemp-  
 ' tion without the Holy Spirit's application, is like a deed without  
 ' a seal, which you know can legally convey nothing. It is the  
 ' signing and sealing that makes it good in law. And when the  
 ' Holy Spirit seals the believer, then he receives the earnest of  
 ' his inheritance. And when you are *sealed* for his, and find his  
 ' affections are placed upon you, then you will have the com-  
 ' fortable enjoyment of his present graces, and sure and certain  
 ' hope of your inheriting the promises of eternal life: for then  
 ' he will also "*set you as a seal upon his arm.*" His arm is  
 ' his power. The hand is the active part of the body, by which  
 ' the strength of it is exerted. We labour and work with our  
 ' hands; and when the scripture speaks of the arm of the Lord,  
 ' it means his active power, which the faithful soul here desires  
 ' may be exercised continually for its salvation. To be as a seal  
 ' upon his heart would be of no use, without the seal upon his  
 ' arm. His love would not be a blessing, unless it was an active  
 ' operative

‘ operative love. But it is therefore desirable to partake of  
 ‘ Christ’s love, because it will awake the arm of the Lord, and  
 ‘ will bring salvation. His love and his power are never sepa-  
 ‘ rated ; his heart and his arm act together, and therefore the  
 ‘ faithful soul does not put them asunder, but prays in the text,  
 ‘ that the beloved Saviour would give her experience of both—  
 “ Oh set me as a seal upon thy heart, that whatever thy love  
 “ disposes thee to do for sinners, I may share and partake in  
 “ it—Oh set me also as a seal upon thine arm, let me also,  
 “ blessed Jesus, be engraven upon the palms of thy hands, that  
 “ in all thy works thou mayest remember me with mercy. Let  
 “ thy love engage thy power to make all things work together  
 “ for my good.”

By this short specimen of Mr. Romaine’s twelve sermons, our readers will perceive the stile, manner, and scope of them, of how flimsy a texture they are, and of how little service they can possibly be to a rational audience. Nothing indeed can account for the extraordinary degree of applause, which these quacks in divinity so frequently meet with, but the strange propensity in mankind to superstition and enthusiasm, together with that wonderful credulity which arises from a long habit of vice. When the mind is sick with folly, and begins to feel the checks of conscience, it will not depend on the ordinary remedies, but flies to some grand specific for immediate relief. This is the only probable reason that can be assigned, why so many who have in other matters their share of sense and understanding, leave those churches where the gospel of Christ is preached soberly and sensibly, to run after a set of frantic visionaries, the Murden’s, Jones’s, Madan’s, and Romaine’s, of this fantastic age.

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ART VI. *Remarks on the Rev. Dr. Powell’s Sermon in Defence of Subscriptions, preached before the university of Cambridge on the Commencement Sunday, 1757. Wherein the latitude said to be allowed to subscribers to the Liturgy and Articles of the Church of England, is particularly considered. With a dedication to the younger students in both our universities, who are designed for the ministry of the church.* 8vo. Price 1s. 6d. Millar.

IT is now almost a twelvemonth since the sermon, which occasioned these remarks, was published, and amidst a multiplicity of performances at that time escaped our observation. It hath of late, as we are informed, been the subject of much conversation in the university, and canvassed with great warmth by the doctor’s friends and opponents, who have applauded or

censured it according to their different opinions. The major part (if we may credit a \* letter which we received from thence on this subject) embrace the sentiments of the remarker, who as we shall see by his pamphlet is greatly alarmed at the ill consequences which may arise from an adoption of Dr. Powell's Plan of *Subscription*. The reason of his fears will best appear from his own representation of them, which, as the matter is of an interesting nature, (especially with regard to the clergy) we shall give a short abstract of, for the information of our readers, subjoining as much of the doctor's sermon as may be necessary.

The author of these Remarks, whom our readers will find to be a shrewd and sensible observer, has dedicated his little performance with great propriety to the younger students in both universities, who are educated with a view to their ministering in the church of England: wherein he observes, that the hardship of subscribing to human systems and articles of faith is already so evident, as to make men wish to be relieved from their anxieties about such tests of that kind as the law had imposed upon them. Amongst which he begs leave to reckon Dr. P. himself; because, if he and his fellows were not grievously galled with the yoke, what occasion to plead for a *latitude* which would defeat every rational purpose for which subscriptions can be supposed to be required?

\* Whether *some* of the forms or ceremonies of religion are or are not useful, edifying, expedient, &c. may be questions of small moment, in comparison of the public repose, which ought not therefore to be disturbed by any importunate alterations upon them. But whether a set of men who are appointed by public authority to be teachers of religion, may put their own different and inconsistent senses on a precise form of words, prescribed by the same authority for a test of their opinions? or whether these men may disguise or conceal their real meaning, and give a solemn assent by the subscription of their names, to what in reality they do not believe? —are questions which no sound politician would determine in the affirmative. Because whatever such teachers may advance afterwards, by way of enforcing the duties of sincerity and singleness of heart upon the people committed to their care, will be of little consequence, when their own conduct comes

\* We are obliged to our unknown Cambridge correspondent T. B. for his letter, but cannot insert that as our own opinion which was written by another. If he thinks proper to publish his Remarks, they will not be neglected by the authors of the Critical Review.



‘ to be known. The people will certainly think themselves  
 ‘ sufficiently justified by this *leading* example, to take the same  
 ‘ liberty both in their private and public covenants, as far as  
 ‘ they may with impunity. And then, farewell to that good  
 ‘ faith between man and man, so necessary for the peace and  
 ‘ welfare of every community, in ten thousand instances, which  
 ‘ the strictest execution of the best human laws in the world  
 ‘ will never be able to reach.’

He seems to think, therefore, that such of these young men as have the best capacities of understanding, and the deepest impressions of religion upon their minds, will upon a serious and impartial examination of this important case, find the greatest reluctance in themselves to comply with these terms of ministerial conformity. At the same time, *such of them* are, of all others, the best qualified to promote the true interests of religion, or in other words, to do the most substantial service to the community as teachers of religion.

He observes from the author of the *Essay on Spirit*, that “ gentlemen are generally ordained priests, when they are twenty-four or twenty-five years of age. And is this an age for any person of a profession to have his mind made up, and never to attempt the improvement of it afterwards? Is theology a science of so easy acquisition, as to be thoroughly mastered at that time of life?”

‘ Certainly *not*. And therefore what wonder, if a man who  
 ‘ subscribes to the articles with the fullest and firmest assent  
 ‘ when he takes orders, should after ten or twenty years, abate  
 ‘ of his faith, upon finding a more probable account of some  
 ‘ points of doctrine elsewhere.’

‘ Whatever conception scrupulous clergymen may have of  
 ‘ *their own* situation and circumstances, the case of many of  
 ‘ them is sufficiently hard to demand great allowances from the  
 ‘ candid and charitable hearts of *other* men. Many of them  
 ‘ discover not the truth of the case, till it is too late to turn  
 ‘ themselves to *other* employments; and without *some* employ-  
 ‘ ment they must want bread for themselves, and perhaps a  
 ‘ large family\*.

‘ You are yet (says he) gentlemen, under none of these hard  
 ‘ necessities. If upon examining into the nature of the case

\* See a pamphlet intitled, The Church of England tried by herself, printed for Noon, 1756. Wherein the sentiments, as well as the manner of conveying them, are so similar to the remarks before us, that we could almost venture to ascribe them both to the same hand.

‘ here proposed to your consideration, you should find your-  
 ‘ selves excluded from *the paradise* of ecclesiastical preferments,

‘ *The world is all before you, where to chuse*

‘ *Your place of rest ; and Providence your guide.*

‘ You are *now* timely apprized of your situation. You have  
 ‘ the opportunity of a free and convenient intercourse with each  
 ‘ other. You may receive great light and assistance, by fre-  
 ‘ quent and friendly debates and conferences upon this impor-  
 ‘ tant subject, among yourselves ; and the sensible and consci-  
 ‘ entious part of you, great encouragement to *hold fast your in-*  
 ‘ *tegrity* : which, after all, is the *personal* concern of every one  
 ‘ of you, in view of the common obligation you have to the  
 ‘ *Lord of the vineyard* into which you are called, whatever station  
 ‘ may be assigned you in it.’

Having thus seriously addressed himself to the young students in divinity, our remarker proceeds to his examination of the sermon, and the doctrines contained in it, which he calls a *remarkable* Defence of Subscriptions, conducted on such principles as manifestly tend to confound the common use of language, subvert the foundations of good faith in civil commerce, and to reduce the word of God to an ignominious level with the futile and unstable systems of weak and presumptuous men.

The remarker previously observes, that the title of the doctor's sermon breathes nothing but defiance ; but upon a nearer view of the champion and his weapons, you find him all lenity and indulgence, and disposed to compromise matters by such extraordinary concessions on the part of the church, that one cannot help suspecting he must have exceeded the bounds of his commission, supposing him to have had any.

He then comes to a particular view of the performance. That our readers may see in the best manner how the argument stands between the combatants, as a specimen we shall place a few of the *assertions* of the sermon, and the *remarks* upon them, in opposite pages.

The doctor's text is,

*Now I beseech you, brethren, by the name of the Lord Jesus, that ye all speak the same thing, and that there be no divisions among you.*

Sermon.

“ It is of more importance  
 “ to the peace and happiness of  
 “ a community that its mem-  
 “ bers should speak than think  
 “ alike.”

Remark.

‘ Perhaps it may, to the  
 ‘ peace and happiness of a com-  
 ‘ munity of hungry expectants  
 ‘ at court : but would any one  
 ‘ believe that the doctor is here  
 ‘ speaking of a *religious*, and  
 ‘ what is more, of a *christian*  
 ‘ community ?’

Sermon.

*Sermon.*

“ They who have learned to  
“ confess their faith in the same  
“ form, WILL consider each  
“ other as friends, even though  
“ they should disagree not a  
“ little in their explanations of  
“ it : while such as have been  
“ accustomed to different ex-  
“ pressions, can seldom be con-  
“ vinced that their opinions  
“ are the same.”

*Sermon.*

“ Great liberty is left for a  
“ difference of judgments in  
“ matters either not plain  
“ (points of speculation) or  
“ not important ; (ceremo-  
“ nies ;) So great indeed, that  
“ one might reasonably hope  
“ it would extend to every  
“ man, whose principles are  
“ not destructive of our church  
“ and nation.”

*Sermon.*

“ The Dissenters have been  
“ rendered obstinate in mat-  
“ ters perfectly insignificant.”

*Remark.*

“ This is false. For multi-  
“ tudes of them not only *consider*  
“ but actually *treat* each other  
“ as the bitterest enemies : and  
“ what is extremely unlucky  
“ for the doctor's hypothesis, no  
“ community upon earth in  
“ proportion to its extent, hath  
“ furnished more examples of  
“ this, than the very church he  
“ is defending.”

*Remark.*

“ It would be very hard to  
“ say what particulars in our  
“ liturgy and articles might not  
“ be reduced to one of these  
“ two heads, *viz.* points of spe-  
“ culation, or ceremonies ; and  
“ harder still to say, how far  
“ men might *not* differ about  
“ these, without espousing prin-  
“ ciples destructive of our church  
“ and nation. And if this in-  
“ definite liberty in differing  
“ may be taken, and is still con-  
“ sistent with a free and sincere  
“ consent to the same liturgy  
“ and the same articles of faith,  
“ it is amazing to me that there  
“ should be one dissenter in the  
“ whole kingdom.”

*Remark.*

“ Where does the obstinacy  
“ and perverseness begin ? At  
“ those who treat these obscure,  
“ unimportant, perfectly insigni-  
“ ficant matters, as if they  
“ were plain, and clear, and of  
“ the utmost importance ; or at  
“ those, who, in reverence to what  
“ they really think an higher  
“ authority, cannot be persua-  
“ ded to have them so treated ?”



## Sermon.

“Should a man adhere to  
 “this principle [his freedom  
 “from human impositions] he  
 “could never join in any pub-  
 “lic worship.” How so? why,  
 “not only the times and places  
 “and ceremonies of it, but the  
 “words also, must either be  
 “appointed by common con-  
 “sent, or chosen by him who  
 “presides in each congrega-  
 “tion. And that conscience  
 “must be strangely perverse  
 “which can submit to the di-  
 “rections of a single person,  
 “and not to the authority of  
 “the public.”

## Sermon.

“The declarer's assent is to  
 “be given to the *use*, not the  
 “*truth* of the liturgy.”

## Remark.

‘Very true, supposing these  
 ‘*directions* and this *authority* to  
 ‘have respect to the *same* hu-  
 ‘man impositions. But should  
 ‘*that* conscience, after the most  
 ‘deliberate inquiry, be con-  
 ‘vinced that what is appointed  
 ‘by common consent, or di-  
 ‘rected by a single person, is in  
 ‘perfect agreement with the  
 ‘word of God; and that what  
 ‘is prescribed by public autho-  
 ‘rity is contrary to it; or if in  
 ‘the *one* case, nothing is im-  
 ‘posed on *that* conscience with-  
 ‘out its consent, while in the  
 ‘*other*, its consent is neither  
 ‘asked nor regarded; the doc-  
 ‘tor, I'm afraid, must acquit  
 ‘*that* conscience of all strange  
 ‘perverseness, or deprive the  
 ‘church of England of one of  
 ‘her fairest apologies for se-  
 ‘parating from the church of  
 ‘Rome.’

## Remark.

‘The assent under considera-  
 ‘tion is thus expressed. “*I N.*  
 “*N. do willingly and ex animo*  
 “*assent that the book of Common-*  
 “*prayer, and ordering of bishops,*  
 “*priests and deacons, containeth*  
 “*in it nothing contrary to the*  
 “*word of God; and that it may*  
 “*lawfully so be used.*” i. e. As  
 ‘containing nothing contrary  
 ‘to the word of God. Does not  
 ‘every one see, that the assent  
 ‘thus required to the *use* of the  
 ‘liturgy, plainly implies an as-  
 ‘sent likewise to the *truth* of it?  
 ‘or, what is the same thing in  
 ‘the language of Protestants,  
 ‘an assent to its agreement  
 ‘with the word of God?’

Sermon.

Sermon.

"No body ever asks concerning a petition or a rule, whether it be true; but whether it be decent, proper, reasonable, useful."

Remark.

'All that can be meant by this is, that he who should say, "a petition or a rule, is or is not true," would not speak with critical exactness. But in every petition there is some allegation, concerning the truth of which, every one, I suppose, to whom the petition is addressed, takes some care to be informed. And he who prefers a petition ought to be satisfied that the matters of fact, or the reasons suggested why his petition should be granted, are true; because on this circumstance the decency and propriety of his petition will chiefly depend. And so likewise, concerning a rule, a rule of religion at least, intended to direct me to a reasonable and useful manner of divine worship. And indeed of such a rule, I see not why truth or falsehood may not be predicated with the utmost propriety of language.'

Sermon.

"With regard to the character of the liturgy [its decency, propriety, &c.] we meet with demands on one side, says he, and boasts on the other, of such perfection, as never was found, nor probably ever will be, in any human composition."

Remark.

'A distinction should be made between the perfection demanded, and the perfection boasted of. The Dissenters and others who require perfection in the liturgy, require only that it should be modelled as near as may be to the plan of public worship laid down in the word of God. They insist, that the scriptures of the New Testament contain a plan sufficiently perfect for the ends of such worship, without the addition of any in-

' inventions or impositions of  
' men. They think that such  
' inventions and impositions  
' disparage and corrupt the  
' worship of God. And when-  
' ever the liturgy shall be so re-  
' formed as to have no doc-  
' trines, injunctions, forms or  
' rites, but such as are contain-  
' ed in the said scriptures, or  
' may be proved thereby, they  
' will be satisfied.'

## Sermon.

" The greatest part of man-  
" kind always think that cere-  
" mony *right*, to which they  
" have been accustomed. Nor  
" are they much mistaken.  
" For in matters of this sort  
" nothing is plainly *wrong* but  
" change."

## Remark.

' That is to say, in plain Eng-  
' lish, " all ceremonies, reli-  
" gious as well as others, which  
" have prescription on their  
" side, are *right*; and they only  
" in the *wrong* who attempt to  
" change or abolish them."  
' The ancient pagan ceremo-  
' nies were *right*, so are the  
' mahometan; so were the  
' jewish ceremonies; and tho'  
' the ceremonies which have  
' succeeded them have gained  
' an indisputable title by long and  
' quiet possession, yet the attempt  
' to change them at first was  
' certainly *wrong*. In pursu-  
' ance of this doctrine, the Pa-  
' pists were *right* in their cere-  
' monies before the the refor-  
' mation; and the Protestants  
' a set " of honest perhaps, but  
" mistaken men, who sent so  
" many of them a packing."  
' This is done like a workman,  
' and may with a good grace  
' pretend to the solemn thanks  
' of the next session of the con-  
' gregation *de propaganda fide*.'

## Sermon.

" Our articles of religion are  
" not merely articles of peace.  
They

## Remark.

' They are then both articles  
' of peace, and a test of our  
' opi-



“ They are designed also as a  
 “ test of our opinions.”

‘ opinions. *Peace* when spoken  
 ‘ of in reference to *opinions*, im-  
 ‘ plies *agreement* and *consent* in  
 ‘ the *same* opinions. And then  
 ‘ the definition of our articles  
 ‘ will stand thus. “ The thir-  
 ‘ ty-nine articles are a test by  
 ‘ which it is proved, that *all*  
 ‘ the subscribers to them are  
 ‘ of the same opinions with  
 ‘ respect to the several doc-  
 ‘ trines contained in the said  
 ‘ articles.” ‘ This likewise is  
 ‘ perfectly agreeable to the ac-  
 ‘ count which the articles give  
 ‘ of themselves, viz. *Articles*  
 ‘ *agreed upon by the archbishops,*  
 ‘ *and bishops of both provinces,*  
 ‘ *&c. for the avoiding of diver-*  
 ‘ *sities of opinion, and establishing*  
 ‘ *consent touching true religion.*  
 ‘ Whence it appears that the  
 ‘ subscribers to these articles  
 ‘ are understood by the church,  
 ‘ not only to *believe* them, every  
 ‘ one for himself; but *all* to be-  
 ‘ lieve them in *one uniform* sense.

‘ The same is likewise im-  
 ‘ plied in Dr. Powell's descrip-  
 ‘ tion of them. If two or  
 ‘ more men subscribe an arti-  
 ‘ cle each in a different sense,  
 ‘ that article immediately ceases  
 ‘ to be an article of *peace*; and  
 ‘ diversities of opinion are not  
 ‘ thus avoided, but rather pro-  
 ‘ moted; or at least made more  
 ‘ public than they would other-  
 ‘ wise have been. For it is  
 ‘ very possible that many of  
 ‘ these subscribers would have  
 ‘ had no other opportunity or  
 ‘ temptation to have signified  
 ‘ some of their opinions, but  
 ‘ this of subscribing. On the  
 ‘ other hand, if one or more  
 ‘ men subscribe these articles,

‘ as articles of peace, without  
 ‘ any respect to their opinions,  
 ‘ or as some have explained  
 ‘ this, as engaging not to con-  
 ‘ tradict them, they cease to be  
 ‘ a test of opinions. Consent  
 ‘ touching true religion, is not  
 ‘ established by such subscrip-  
 ‘ tion.’

## Sermon.

“ He who assents to our ar-  
 “ ticles, must have examined  
 “ them, and be convinced of  
 “ their truth.”

## Remark.

‘ If examination and conviction  
 ‘ be necessary to that assent  
 ‘ which is given to the articles,  
 ‘ how can they be said to assent  
 ‘ to them, or to be convinced  
 ‘ of their truth, who have had  
 ‘ no opportunity or no capa-  
 ‘ city to examine into it ?’

## Sermon.

“ Every sincere man, when  
 “ he makes a public and solemn  
 “ declaration of *his own* faith,  
 “ will consider *that* declaration  
 “ as meaning, not what it *really*  
 “ *does mean*, not what he him-  
 “ self may apprehend it to mean,  
 “ not what they who require  
 “ such declaration have deter-  
 “ mined it to mean ; but what  
 “ it is usually conceived to mean  
 “ by others, who do not think  
 “ themselves concerned to dis-  
 “ cover what the *true* meaning  
 “ of it may be.”

## Remark.

‘ What company does the  
 ‘ defender keep ? His *thinking*  
 ‘ men are guided by *fashion* ;  
 ‘ his *sincere* men make public  
 ‘ and solemn declarations of  
 ‘ *their own* faith in *other men's*  
 ‘ meanings ; and, as we shall  
 ‘ see presently, his *best* men  
 ‘ may agree without scruple,  
 ‘ in the *same* confession of their  
 ‘ faith, although they make  
 ‘ this confession, in inconsistent  
 ‘ senses.’

## Sermon.

“ Wherever an article is ex-  
 “ pressed in such general terms  
 “ as will *fairly* contain several  
 “ opinions ; there certainly it  
 “ is sufficient for him who sub-  
 “ scribes, to be convinced that  
 “ some one of those opinions  
 “ is true.”

## Remark.

‘ A subscriber may put a par-  
 ‘ ticular sense of *his own* upon  
 ‘ some general words of an ar-  
 ‘ ticle, and this may be suffi-  
 ‘ cient for the *present ease* of the  
 ‘ subscriber himself. But this,  
 ‘ not being the real meaning  
 ‘ of the article, is not sufficient  
 ‘ for the church, which has no  
 ‘ where declared, that this sub-  
 ‘ scription is required barely  
 ‘ for the satisfaction of the sub-  
 ‘ scriber. The

The remarker concludes his pamphlet with observing, that it plainly appears to him, the intended latitude of expression in our articles, which is here talked of, is nothing more than the pleasing dream of an honest man, and perhaps a scrupulous subscriber, bred out of his earnest desire to have it so ; but now shewn from the very circumstances of the case and the contents of the articles themselves, impossible to be true ; or even if true, impossible to be applied to the sort of scruples which occasion the perplexity of conscientious subscribers in these days.

‘ Young people (says our author) are apt to do *some* rash and foolish things of their own motion, and to be led into *others*, by the wicked artifices of knaves and seducers. The wisdom of public authority has *thought it necessary*, in many of these cases, to preserve inadvertent youth from the fatal effects of its own folly and indiscretion, by making a *legal* distinction between the acts of a boy of sixteen, and those of a man of sixty, even where the acts are the very same. This distinction is made by voiding the act of the young man, and leaving that of the old one in its full obligation.

‘ Common sense sees the reason of this, and approves it. But had not the distinction been actually made by public authority, all the common sense of all mankind could not have made it appear, that what was only *fit* and *reasonable* to be done, was *actually* done.

‘ Thus, in the case of subscriptions ; men of sense, considering the doctrines to be subscribed as consisting of many various and intricate points of theology, may perhaps think it equally *fit* and *reasonable*, that no greater obligation should be laid upon minors in the one case, than in the other. But here public authority acts a different part. It is not barely silent and permissive, but expressly prescribes the act of subscribing to young and old, novices and adepts, in the same terms ; and considers and requires it as a security for a particular purpose, of equal obligation upon all alike who give it.

‘ The common sense of mankind indeed, may possibly introduce *one* distinction between the obligation in question, and that is a distinction made by that *authority* which is *superior* to the highest upon earth. *That* authority will doubtless distinguish properly, between the subscription of a child, who is incapable of acting otherwise in such a case, than by *direction* or *compulsion*, and the subscription of a man, who is capable of making an *accurate judgment* upon the nature, conditions and force of his own *deliberate* act. Whether such distinctions, so introduced, will, in the end, be very honourable to the cause he is considering, is humbly recommended to the serious consideration of the defender himself.’

We



We have here extracted a few of the most material arguments and conclusions on each side, and shall leave our readers to their own determination concerning the merits of the question. The doctor may probably, when at leisure, give us his reply, as the attack on his character is strong and severe; and as he has entered the lists, it may be termed cowardice to turn his back upon his enemy, and decline the contest.

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ART. VII. *The Nature and Qualities of Bristol Water: illustrated by experiments and observations, with practical reflections on Bath-Waters, occasionally interspersed.* By A. Sutherland, M. D. of Bath. Owen.

**I**F this practice of writing upon *hydrochemia* increases, we, the Reviewers, will certainly be seized with the *hydrophobia*; from which good Lord deliver us. We have, of late, been bewildered in such a maze of experiments and contradictory opinions upon mineral waters, in the works of modern chymists and practitioners, that, in all probability, we shall be obliged to undergo a course at some medicinal well, the steams of which may purge our understanding of those doubts and films which they have generated.

We have read this treatise of Dr. Alexander Sutherland, who professes himself a *Lucasian*, or disciple of *Lucas*, the great *Hydra* or water-dragon of the times; and find it orthodox enough with respect to the theory it adopts, and the practice it enforces: but, after all, we find nothing in it that should have induced him to take the trouble of sending it into the world; for there is not any thing new either in his method of analysing the water, or in his observations on its effects.

After a short introduction, he begins with the history of Bristol water, in which he takes occasion to tell us, that the *Downes* near the well afford pasture (he might have added) and pastime for cows, horses, sheep, and asses; that there are balls twice a week, and card-playing every night. Then he proceeds to enumerate the writers on Bristol waters; but omits mentioning two of the principal, namely, Owen and Rutty. All the others, except Dr. Lucas, he treats as men who mistook the subject; and is particularly severe on Dr. Randolph, whose performance, he says, is full of errors and absurdities. The third chapter contains his analysis of the Bristol water, from which he concludes, that it is composed of *a spirit, the pure element, a vitriolic acid, a marine acid, a neutral salt, an absorbent earth*: but, in what proportions these ingredients are

mixed he leaves us to guess. In this chapter also, we find some objections to the real existence of sulphur in the Bath waters, which we do not rightly comprehend. Speaking of those who contend for the existence of this mineral, 'Supposing (says he) they were actually assured that the pyrite or bed of marcasite which heats the Bath waters was really composed of iron and sulphur, are they hence to infer that the Bath waters contain real *native* sulphur. The supposition is absurd; for to heat and impregnate any water, we must suppose that the bed of pyrite is actually set on fire by the admission of external air. This mixture then of *iron* and *sulphur*, being once set on fire, is not easily extinguished, till the sulphur is decomposed, till its *phlogiston* is consumed by fire, and its acid united to the iron. With what then will this mass be able to impregnate water? With a solution of iron, *martial vitriol*, and with nothing else. For once, to indulge those who are so fond of sulphur, we allow them, that the Bath waters may be heated, as well as impregnated from a neighbouring bed of pyrite, whose composition may be *iron* and *sulphur*; so far, they are sulphureous; but that sulphureous waters should exist without that *phlogiston*, which is inseparable from sulphur, is absurd. Nor is there one grain of *sulphur* native or factitious in all the Bath waters. Experiments, easy and obvious, a very little reading and attention, might remove their prejudice, but opinions when they are sanctified by time (as Mr. Locke well observes) become obstinate.'

The doctor is here surely mistaken in saying the *pyrite is set on fire by the admission of external air*. We will venture to say, that he may blow at a pyrite a thousand years, through a pair of smith's bellows, without ever setting it on fire; and that without moisture, it will never heat, far less burn. We must suppose then, that the water to be impregnated runs over a bed of pyrites already heated by the same stream; and surely, in this case, there is no absurdity in believing that the water will be sulphureous. Or supposing the stream does not touch the pyrites, but runs within a small distance of the place where the said pyrites burns, will not the sulphureous fumes impregnate the water? will it not become a real *aqua sulphurata*, according to the following prescription of the college?

*Sulphuris portio aliqua in cochleari ferreo suspendatur super aquam in vasi clauso; et fumo residente, idem toties repetatur, donec totum sulphur sit consumptum.*

To what purpose therefore talk of the *phlogiston's* being consumed? It cannot be consumed while the pyrites is burning. But, exclusive of this method of impregnating water with sulphur,

phur, there are a dozen different ways of dissolving that mineral so as that it shall incorporate with water. Nay, every good gentlewoman that keeps a favourite lap-dog will tell you, that a lump of common brimstone thrown carelessly into a basin of water, will communicate its flavour and its virtues to that water, which water will actually cure *Pompey* of the mange. Surely Dr. Sutherland cannot be a stranger to the efficacy of this medicine.

In chap. iv. he treats of the cause of heat in mineral waters, and asserts, that it is owing to pyrites alone. He rejects the notion of its being produced from a mixture of *acids* and *alkalies*. Nevertheless, Dr. Keir made an artificial Bristol water by pouring spirit of vitriol, or any other acid on powdered limestone. This produced a fermentation, a little heat, and a dissolution of part of the limestone: thence he concluded, that the native limestone only, void of the heat and acrimony of the artificial, enters into the Bristol water; and that those are mistaken who suppose the water is the product of a calcination by subterraneous fire.

The doctor afterwards examines the contents of the Bristol water, with their virtues, in the different articles of *the spirit*, *the pure element*, *the vitriolic acid*, *the marine acid*, and *the absorbent earth*; and this chapter is interspersed with observations physiological and practical. He then proceeds to discuss the virtues of Bristol water, in the cure of diseases in general.

‘ These waters (says he) seldom fail of success where the disease is curable, where the physician knows to apply them properly, and where the patient does justice to himself. What medicine does the materia medica afford, more safe than salts? What so mild, as a subtile, pleasant, spirituous fluid? When they *purge*, they occasion no loss of strength, no sickness. When they pass by *urine*, they bring on no strangury or sharpness, but pass off with a degree of pleasure. When they promote *sweating*, they occasion no faintness. Persons of all ages, as well as sexes, have safely and successfully drank these waters.—From this general idea it cannot be hard to conceive after what manner Bristol water acts in the cure of distempers.

‘ By its tepid subtile *fluid* it resolves, rarefies, quickens, and enlivens the drooping circulation, it removes all crispations of the solids, and restrains the rapidity of the blood, corrects acrimony, cleanses the stomach and intestines, and corrects foul and viscid juices; thus it restores appetite and digestion. And, when it gets into the circulation, it diffuses itself thro’ the whole habit, and reaches to the most minute capillary vessels.’

In



In the last chapter, he explains the virtues of the Bristol water in particular diseases. After having laid down proper precautions, he recommends them in disorders of the lungs, hæmorrhages, the diabetes, stone and gravel, gleet, fluor albus, scurvy, rheumatism and gout, colics, and fluxes.

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ART. VIII. *The Art of Land measuring explained. In Five Parts. Viz. I. Taking dimensions. II. Finding contents. III. Laying out ground. IV. Dividing. And V. Planning. With an Appendix concerning instruments. By John Gray, teacher of mathematics in Greenock, and land-measurer. 8vo. Pr. 5s. Wilson and Durham.*

**S**URVEYING, like the rest of the mathematical arts, has been treated of by a great variety of authors; though a complete treatise, or one containing all the rules necessary in the practice, seems still to be wanting. Mr. Gray has indeed, in the work before us, collected many, and added several, not mentioned by former writers; but omitted others of equal importance, which a careful perusal of the treatises on surveying already published, would have furnished him with.

In the introduction to this treatise, Mr. Gray has made the following general observations on the five heads into which his work is divided, ‘ all drawn (as our author tells us) from experience, and confirmed by a great variety of practice for the space of many years.

‘ I. Taking dimensions, &c. Here it will not be improper to consider a little the instruments used for this purpose. They are the chain, rod, wheel, &c. for lines: the quadrant, semicircle, theodolite, circumferentor, cross-staff, peracton, imperial table, &c. &c. &c. for angles: all of them, except the cross-staff, with a radius under 6 inches: nay some of them, by way of improvement, under 3 inches. The chain is, I believe, universally allowed to be the best for measuring lines; but what if it should be found the best too, of all the above-named, for measuring angles, when it can be used for that purpose, and that is, where-ever the ground is open and nearly level? This is what none of our authors have explained with respect to all kinds of angles; they have only shewn how to measure an angle upon the surface of the ground by it, and that too imperfectly: but how to take an angle of elevation by it, they have not so much as hinted, as far as I have seen or heard: yet this is often necessary, when quadrants, &c. are not at hand, and can be done more exactly by it, than by any one of all the above instruments, and the rest of the same or

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‘ a less radius, that are not mentioned. Let this assertion be  
‘ put to the trial. See Prob. X. \* of the first part following.

‘ Suppose the distance from pin to pole equal to the differ-  
‘ ence of their heights, and consequently the angle of eleva-  
‘ tion  $45^{\circ} 00'$ ; which supposition bears hardest, upon this  
‘ rule, of any that can be made; for the more the angle is in-  
‘ creased above, or diminished below  $45^{\circ} 00'$ , the less is the  
‘ effect of an error in that distance or difference of the heights.  
‘ If, instead of 10 links (for example) the distance is 9,98,  
‘ which is an error of  $\frac{1}{30}$  of a link, this will make the angle  
‘  $45^{\circ} 03'$ ; and I can see nothing to hinder the measuring of 10  
‘ links to  $\frac{1}{30}$  of a link of the truth, or to  $\frac{1}{8}$  of an inch. Now  
‘ how exactly can the common quadrant, theodolite, &c. with  
‘ a radius of 6 inches, take any angle? Let us see. The arch  
‘ of the quadrant is 9,4 inches, a degree about  $\frac{1}{10}$  of an inch  
‘ and 6 minutes  $\frac{1}{100}$ . This  $\frac{1}{100}$  of an inch is to be cut off by  
‘ the exact half of a thread, hung from a centre, perhaps not  
‘ that of the quadrant; for it is very possible to mistake there,  
‘ with a plummet, and hand shaking a little—I only ask,  
‘ whether 6 minutes can be as surely taken this way, as 3 mi-  
‘ nutes may be the other way? and if this is the most favour-  
‘ able supposition for the quadrant——As the distance of  
‘ the pin from the pole increases, the angle of elevation de-  
‘ creases, and an error in the distance may more easily escape.  
‘ Let us then make another supposition, of a distance of 25

\* The prob. referred to is this, ‘ To find an elevation by the  
‘ chain.

#### ‘ R U L E.

‘ At the foot of the height set a pole truly perpendicular; go  
‘ back from it in an horizontal line, till you just see the top of  
‘ a pin sticking in the ground, the top of the pole, and the  
‘ top of the height all three in one line: measure the height of  
‘ the pole and pin above the ground, and distance, most exact-  
‘ ly: then, as the exact distance of the pole and pin, to the  
‘ difference of their heights, so is the radius, to the tangent of  
‘ elevation.’ Our author should here have added a figure to  
explain his meaning; for it is not very easy to understand  
how the observation is to be made by the help of this pin stick-  
ing in the ground. The truth is, no pin at all is necessary; for  
when the observer sees the top of the pole, and the top of the  
height in the same line, he has nothing to do but measure the  
height of his eye above the bottom of the pole, and the ho-  
rizontal distance between them; the former of which may be  
easily done by a staff of a proper height, and the latter by the  
chain, as before directed.

‘ links,

links, and difference as before 10 links; the angle will be found now  $21^{\circ} 48'$ ; and supposing the true distance 24.9, or an error of  $\frac{1}{10}$  of a link, about  $\frac{1}{10}$  of an inch in a length of  $16\frac{1}{2}$  feet; the true angle will be  $21^{\circ} 53'$ , still more exact than the quadrant, which can hardly be depended on within 10 minutes, as may be concluded from what has been just now observed, and is really confirmed by experience.

‘ As for the theodolite, and the other instruments above-mentioned, whose principal use is to measure an angle upon the ground, and which, particularly the theodolite, are so highly extolled; if the chain, with its necessary attendants, polls and pins, can take any angle upon the ground, where it can be applied as exactly as an angle of elevation, it must certainly be preferred to them also: let us see then if it can. See Prob. XVII. of Part I. \*

‘ The chord may be measured exactly, at least to  $\frac{1}{10}$  of a link: the greatest error that can happen is when the chord is near 100 links, for the shorter it is the less is the effect of an error upon the angle: in this case it comes within 4 minutes of the truth, and in every other case nearer; whereas by the theodolite, &c. as appears above, the nearest you can come is to 10 minutes †.

\* The rule given by Mr. Gray for measuring an angle upon the ground is as follows: ‘ Measure from the angular point one chain upon each of the sides, setting poles or pins at the end of these measures: if these poles or pins are above a chain distant, set one or two more as far from the angular point as the two first, and so as none of them all may be more distant than one chain: one set between the two first makes two angles, and two of them make three; find these angles by the following proportion, and add them together, their sum is the angle required. The proportion is, as 100 to radius, so is half the distance of the pins to the sine of half the angle.’

† This conclusion of our author is very unjust: for he supposes that the theodolite has only primary divisions, whereas few are made in that manner at present, most having secondary divisions either by diagonal lines, or a nonius; by either of which an angle may be taken to within three minutes of the truth, and by the latter to a single minute; especially if the radius be nine inches; and few persons who are curious have their instruments of a less size. All therefore that our author has added, with regard to the errors resulting from measuring land with this instrument, when properly made, is destitute of foundation.



‘ If a chain then, which must be had at any rate, can do the  
 ‘ business of all these instruments, on open level ground, tho’  
 ‘ not so quickly, with far greater exactness, I would fain know  
 ‘ what is the use of them there ? and if such an instrument, as  
 ‘ the graphometer, as quick as any of these, that can be used  
 ‘ on every ground, more convenient and more exact than the  
 ‘ chain, can be easily got, may it not be preferred to any pretty  
 ‘ gewgaw of no real use at all ?

‘ But as it is the opinion of several authors and practitioners,  
 ‘ that an angle taken within 10 minutes of the truth is exact  
 ‘ enough, and accordingly you will find tables of logarithms  
 ‘ calculated to every 5th minute only, published along with  
 ‘ books of surveying ; let us try what grounds there are for  
 ‘ that opinion, and what the followers of it mean by exact  
 ‘ enough.

‘ Suppose then an inclosure of the figure of a rhomboides,  
 ‘ its base is 1000 links, its angle  $16^{\circ} 20'$ , and side 1042, the  
 ‘ area will be found 293050 ; but if the angle should be  $16^{\circ} 10'$ ,  
 ‘ that would make the area 289900. Here the difference is  
 ‘ 5 poles, in a content less than 3 acres, equal nearly to 1 rood 10  
 ‘ poles in about 29 acres : and this error affects the area with-  
 ‘ out altering the side one link.

‘ Suppose again, a triangle whose base is 1000 links, and an-  
 ‘ gle opposite to the altitude  $74^{\circ} 15'$ , the area will be found  
 ‘ 17 acres, 2 roods, 36,6 poles : but should the angle be  $74^{\circ}$   
 ‘ 25', then the area would be 17 acres, 3 roods, 28,48 poles,  
 ‘ the difference near 32 poles in less than 18 acres.

‘ In both these examples, the error may be 1 acre in 88 or  
 ‘ 90 ; the very least error in any case will be found 1 in 173.  
 ‘ Is this exact enough ?—I don't say that any graduated in-  
 ‘ strument can be so very exact in every angle, as to  $\frac{1}{1000}$  of  
 ‘ any altitude, supposing the angle taken within 1 minute of  
 ‘ the truth ; but surely, within 1 minute is better than only  
 ‘ within 10 ; and an error of 1 in 900 is more excusable than 1  
 ‘ in 90 : or upon the most favourable supposition, within 1 of  
 ‘ 1720, is more exact than within 1 of 172.

‘ But to show that no advantage is taken by chusing angles,  
 ‘ let us make one supposition more ; of an angle opposite to  
 ‘ the altitude of a rhomboides, taken for  $87^{\circ} 50'$ , instead of  
 ‘  $88^{\circ} 00'$  ; let the segment of the base next the angle be 20  
 ‘ links, and the whole base 1000, the altitude will now be found  
 ‘ 528,625, instead of 572,725, and the difference of the areas  
 ‘ above 1 rood and 30 poles in less than 6 acres.

‘ In this case of finding the altitude by the angle and seg-  
 ‘ ment of the base, or whole base, by which these three ex-  
 ‘ amples are wrought, you may observe, that the nearer the  
 ‘ angle

‘ angle approaches to  $90^\circ$ , or the smaller it is, the greater is  
 ‘ the effect of an error: in the last example, the difference of 1  
 ‘ minute would make  $4\frac{3}{4}$  in the altitude, and  $7\frac{1}{2}$  poles in the  
 ‘ area. There is only one other possible case, by which the  
 ‘ altitude can be found, viz. by the angle and two including  
 ‘ sides, or hypotenuse and base; and here an error of 1 mi-  
 ‘ nute under  $15^\circ$  has the same effect as in the other case; and  
 ‘ it is the same thing above  $165^\circ$ ; so that here are 30 degrees,  
 ‘ or one sixth part of the number of all possible angles, which,  
 ‘ if you please, you may call forbidden angles in both possible  
 ‘ cases; and as many more, viz. within  $15^\circ$  of  $90^\circ$ , forbidden  
 ‘ in one of the two cases by which the altitude, and consequently  
 ‘ the area, can be found; for an error of a single minute has  
 ‘ a considerable effect.

‘ When these angles, therefore, occur in practice, as they  
 ‘ must very frequently, the right lines subtending them must  
 ‘ be measured, as well as they, and used instead of them: and  
 ‘ where this cannot be done, that ground may be declared, not  
 ‘ exactly measurable, by any method ye discovered. I don’t  
 ‘ mean perfect exactness; that is a thing not attainable: but  
 ‘ that the error may not exceed 1 in 900.

‘ If it should be objected, that this is too much of exactness  
 ‘ to insist upon, because there are so many small errors almost  
 ‘ unavoidable in measuring the lines, that no content can be  
 ‘ expected within 1 acre of 900. I answer, so much the worse  
 ‘ for the theodolite, &c. unless you can suppose their errors to  
 ‘ balance some of the others; for if the sum of all these una-  
 ‘ voidable errors, supposing the worst, should amount to 1 in  
 ‘ 800 acres, sure, 1 more in 900 is enough in all conscience.  
 ‘ But the exactness of measuring the lines may be tried too.  
 ‘ The chain may be made exact to  $\frac{1}{10}$  of an inch at least; sup-  
 ‘ pose then an error of  $\frac{1}{8000}$  in the make of the chain: any  
 ‘ line whatever may be measured or found to 1 link in 10  
 ‘ chains, this will make the unavoidable error not above  $\frac{1}{1000}$   
 ‘ in the measuring: the sum of these errors then is  $\frac{1}{8000}$ , or  
 ‘ 1 in 888, at most. Nay, it may be very justly reckoned  
 ‘ within 1 of 1000.

‘ In the foregoing examples I have chosen the rhomboides  
 ‘ and triangle, only for the easier proof: but the effect of the  
 ‘ errors will be found the same upon the altitudes and areas of  
 ‘ all other figures; and the greater the number of sides, the  
 ‘ worse.

‘ From the whole then, I think I may fairly enough infer,  
 ‘ that a good graduated instrument may be trusted for all, ex-  
 ‘ cept the forbidden angles; but the common theodolite, &c.  
 ‘ &c. &c. for no angle whatsoever; and that it is much better

‘ trusting the measures of lines than of angles, in all the cases  
 ‘ that may occur in practice, because the exactness is greater,  
 ‘ and always the same.

‘ I shall conclude upon this head with observing, that every  
 ‘ thing required to be done in the field, can be performed by  
 ‘ the chain only, and without it nothing. And the less you  
 ‘ make the radius of a graduated instrument, the more useless it is.

‘ II. Planning, &c. This must be performed with a scale  
 ‘ and compasses: and when there are no angles to be laid down,  
 ‘ there is no need of any other instrument: but when angles  
 ‘ are taken, some graduated instrument must be used in form-  
 ‘ ing the plan. The protractor is that commonly recom-  
 ‘ mended and used. Let us consider it. Its radius is, at most,  
 ‘ one half of that of the theodolite: you may almost distin-  
 ‘ guish  $\frac{1}{3}$  of a degree from  $\frac{2}{3}$ . Let us see now, how truly a  
 ‘ triangle, right-angled for example, may be planned by it.  
 ‘ Suppose the base 2000 links, and the opposite angle  $18^{\circ}$   
 ‘  $30'$ , the other leg will be found 5977. But if the angle  
 ‘ should be  $18^{\circ} 10'$ , the leg would be 5864. Here, for any  
 ‘ thing you know, may be an error in every 53 links of the  
 ‘ side determined by protraction. If every triangle is wrong laid  
 ‘ down, and if there are 40 triangles in the plan; what will be  
 ‘ the consequence? And yet a protractor has cost some pounds,  
 ‘ a theodolite a great many more: it is a pity such dear com-  
 ‘ panions ever should be separated; let them therefore live and  
 ‘ die together!

‘ What! no more theodolite? no more protractor? No. I  
 ‘ have proposed a successor to the first: and, if you’ll try, in  
 ‘ place of the other, a sector with lines of chords to a radius of  
 ‘ 8 or 9 inches, it will do better; and if the radius be one foot,  
 ‘ it will be so much better still.

‘ III. Calculation, &c. Here, I cannot help thinking it most  
 ‘ surprizing, that two things, not having the least degree of  
 ‘ connection, planning a piece of ground, and finding its con-  
 ‘ tent, should be made inseparable! yet this is done by all the  
 ‘ authors upon the subject that I have seen or heard of. They  
 ‘ all direct to protract the figure of the ground which you have  
 ‘ measured; then to measure the bases and altitudes, &c. upon  
 ‘ this figure, except such as were measured in the field; then  
 ‘ to find the contents by these measures: nay, it is affirmed ex-  
 ‘ pressly by several of them, that the content of no figure,  
 ‘ except the rectangle, can be found without protraction †.

‘ Strange!

† Mr. Gray seems to have mistaken the sense of what the  
 writers on surveying have asserted, unless he means writers we  
 have



‘ Strange ! is there no other way to come near the truth, but  
‘ by wading through falshoods, and heaping errors upon errors ?  
‘ To the small errors, almost unavoidable in taking the dimen-  
‘ sions by the chain, must we add, not only the errors, also  
‘ unavoidable, in our scales and using of the compasses ; for  
‘ no instrument is perfect, nor can be perfectly well used, but  
‘ also the certain and great errors of the theodolite and pro-  
‘ tractor ? The dimensions necessary for planning are sufficient  
‘ also for finding the content. The only things to be expected  
‘ from the most exact plan, are a figure of the ground pretty  
‘ near the truth, and when laid down from a large scale, a  
‘ guess at the content, made with a great deal of needless trou-  
‘ ble : a plain table draught indeed should be excepted, from a  
‘ scale of 200 links in an inch, but this is never called protrac-  
‘ tion, and is really a very different thing. We may come  
‘ very near the truth by methods almost as easy. But what  
‘ shall we say when we are not allowed ? When surveying by  
‘ the theodolite, whether there be a necessity of taking angles,  
‘ or not, and planning that survey by the protractor, is insisted

have never seen. That some have said that the content cannot be found without protraction, is true ; but we believe none ever understood it in any other sense than, that the content could not be found without first investigating the bases and perpendiculars. For no writer can be supposed so ignorant, as not to know that these requisites might be found by calculation, if any person would think it worth the while to take the necessary pains. None will deny, but that the contents of every piece of land may be found more accurately by calculation than by protraction : but if a proper care be used in the projection, and the instruments accurately made, these errors will be of very little consequence, notwithstanding what Mr. Gray hath said to the contrary ; for experience has abundantly convinced us, that an angle may be projected to a much greater degree of accuracy than what this gentleman has supposed. Indeed, according to his supposition, that those instruments are only graduated into primary divisions, considerable errors will be the consequence ; but this is not the case, most have secondary divisions, and some protractors have been lately made, by which an angle may be laid down to a single minute. Besides, it should be remembered that in long calculations, especially in extracting the roots of large numbers, errors are almost unavoidable, and may prove of much greater consequence than those committed by protraction ; and therefore, whoever follows Mr. Gray’s Method, would do well to prove every operation, either by projection or some arithmetical calculus.

‘ upon, as the only way to find the true content ? Ha !——

‘ Let us proceed to the next head.

‘ IV. Laying out, &c. This being very often required, and easily performed, one might reasonably expect a clear and full explanation of all the rules for the purpose, from most of our authors : yet none, that I know of, have given more than two or three rules, by the by, for doing it : and these always suppose, that the base, upon which you are to lay out, is a right line without off-sets, or irregular turnings and windings, upon any side of it : which is rarely the case ; for in laying out new grounds, or in cutting off a piece from ground already brought in, we are commonly confined to a boundary on one side, and sometimes more ; which boundary is very often a crooked winding line, and must be our base, in some part of the work. Now if all the small turnings are overlooked, the content cannot be laid out truly, neither can it be known how far it is wrong, and consequently the error is irremediable\*.

‘ V. Dividing, &c. Here again our authors all agree in the same neglect of rules sufficient for the variety of the cases, and in the same erroneous supposition as to the bases and boundaries : but they do more : they direct you first to plan the ground (by the protractor) then to reduce this exact figure into a triangle, by drawing lines and arches ; without telling how that is to be done upon the ground, or how you are to proceed, when it cannot be done there at all : then to divide, &c. A method curious, artificial, wonderful, and in one (sesquipedalian) word, geometrically-ungeometrical !

‘ To these observations upon each of the particular heads, I shall add one more regarding them all.

‘ Unless the irregular turnings and small windings, containing the off-sets, that almost every where appear upon the boundaries of open fields, and very often in inclosures, are exactly measured ; you can neither find the true content, lay out, divide, nor plan truly. This should appear very evident : yet where is the book hitherto published, that gives any rule at all for this purpose ?’

In Prob. XII. Part I. our author has given a method for finding the base of a hill, or to reduce hypotenusal lines to horizontal. The rule he gives is this :

\* Our author has in this part given several good rules, and delivered the practice of this difficult part of surveying in a much better method than any we have yet seen ; and therefore cannot fail of being acceptable to the practical surveyor.

‘ Take

‘ Take the angle of elevation, and measure up to the top, then say, as the radius to the up-hill line, so is the co-sine of the angle of elevation, to the bottom line that reaches to the foot of the perpendicular height. Take the angle of depression and measure the down-hill line; then say, as radius to the down-hill line, so is the sine of the angle of depression to the rest of the bottom line. If the whole bottom line be required at once, say, as the sine of the angle of elevation to the down-hill line, so is the sum of the angles of depression on both sides to the whole horizontal line.’

This rule is undoubtedly true, provided the up-hill and down-hill lines, as our author calls them, are the true hypotenusal lines of the triangles. But we would ask Mr. Gray, whether the surfaces of hills measured with a chain, are in general of the same length with the visual ray between the instrument and summit of the hill? Every one must have observed, that the acclivities and declivities of hills are generally very irregular, and consequently a line measured on such surfaces, very different from the visual ray above-mentioned. And accordingly most surveyors have given a practical method of finding the base line of a hill by the chain only, which we wonder Mr. Gray has omitted, as the chain seems to be his favourite instrument. We do not mean that of our author, Prob. XIII. but a very different one mentioned by Mr. Leybourn, in his *Complete Surveyor*, and other authors, particularly in a small treatise, intitled, *The Country Survey-Book*, by Adam Martindale, page 102.

We shall conclude this article with observing, that Mr. Gray's treatise is, upon the whole, a useful piece, though it might have been much more so, had the author added figures to explain his rules, many of which will not be easily understood by those who are not before acquainted with the subject.

## FOREIGN ARTICLES,

## PARIS.

ART. IX. *Les choses comme ont doit les voir.*

The World as it ought to be seen. By Monf. *Bastide*,  
(Continued.)

CHAP. VIII. *Of pretended philosophers.* Like strolling players, says our author, they strut forth in borrowed cloaths awkwardly put on, and exhibit without either wit or nature; and too often are bad men at the bottom. Self-love is their first passion; they would usurp our respect, and chase from society those who do not acknowledge their title and merit.

Chap.



Chap. IX. *Of the inequality of conditions*, begins with observing, that evil is every where; but then good is as universal: an incontestible maxim. The inequality of condition is never however more strongly felt than when one considers one's self as not having brought into the world a greater share of gloom and envy than another; yet one cannot forbear feeling an inward humiliation to see a nobleman with worse manners than his groom, enter an apartment animated by rank, lace, and diamonds, break the most rational lively entertainment, attract the greatest deference, and without speaking eclipse the most brilliant wit.

Chap. X. *Of Paris*, on which vast encomiums are lavished, is concluded thus: Paris, the masterpiece of art, the school of taste, the temple of wit, the example for other cities, and ornament of the world. Surprising temple of happy arts! that you may be always respected by the barbarous hand of time! you were the cradle of flourishing geniuses, the universe owes to you what it is. Happy the mortal who is one of your inhabitants; and who, sensible of your beauties and inestimable treasures, can contribute to embellish, and at the same time have the pleasure of enjoying them; but unhappy is he, who knows all the advantages of which you are mistress, only always to regret them.

Chap. XI. *Of the province*. This is only a picture of the country, opposed to that of Paris.

Chap. XII. *Of prudes and devotees, or religious hypocrites*.

Chap. XIV. *Of misanthropy*.

Chap. XV. *Of the fashion of thinking*. This is one of the most useful chapters of the book, and contains some curious observations which we have not room to quote.

Chap. XVI. *Of those ages which are called gold and iron by the poets*.

Chap. XVII. *Of the behaviour which a woman ought to shew to a man who makes love to her*.

Chap. XVIII. and XIX. *Of the regard due to one's self*. This is an ingenious essay on self-love, and of the means of procuring the esteem of others.

Chap. XX. *Of the defects of genius*.

We shall sum up our character of this book with observing, that Monf. Bastide's essays are very ingenious, but very whimsical; that his language is neither the best, nor yet the worst, we have ever seen; and that he has wit, pleasantry, and instruction.

## AMSTERDAM.

ART. X. *Discours et autres ouvrages de Mon. D'Aguesseau, chancelier de France, &c.*

Discourses and other works of Monf. D'Aguesseau, chancellor of France. 2 vol. 12mo.

THOSE persons who undertake to publish posthumous works of celebrated men, often do them an irreparable injury, either through want of taste or a desire of gain: men ambitious of literary fame seldom let any thing lie by them, that they think worthy their characters. But if it should chance that these concealments arise from that modesty which is inseparable from true merit, then the publication is an honour to their memory, as in the present case. Monf. D'Aguesseau long filled with reputation several considerable departments both in the law and the government; and these pieces are a fresh proof of his great talents. We are sorry to think there are others of his works still detained from us, because the editors of the collection observe in their advertisement, that they hope this publication of such pieces of the chancellor's as they could recover, will induce such persons, as possess any more of his discourses or other essays, to communicate them to the public. This advertisement is followed by an abridgement of D'Aguesseau's life, already inserted in a supplement to a French historical dictionary; a discourse pronounced by M. Terrasson, advocate of the parliament, in presenting the chancellor's letters to the court of assistants; and an extract from *Arnaud Maichin's* history of Xaintonge, wherein mention is made of the origin of the house of D'Aguesseau.

In the dictionary it is observed, that Henry Francis D'Aguesseau, chancellor of France, commander of the king's noble orders, was born in November 1668; and that at forty-eight years of age, he was raised to the first dignity in the kingdom of France, without having either sought or desired it, by the regent, than whom no man was a better judge of merit. He was a good scholar, an excellent magistrate; his genius was great, his heart good, his apprehension quick, his memory surprising, and his knowledge of the law prodigious. He understood radically not only his mother-tongue, but also English, Italian, Spanish, Portuguese, Latin, Greek, and the oriental languages. Studying languages he called an amusement; and reading the ancient poets, the only passion of his youth. He himself made verses, the goodness of which was allowed by Racine and Boileau, who were almost the only companions of his leisure. His talents he exercised in offices of virtue, never to shew his superiority

periority over his fellow-creatures; and he himself appeared to be the last man who was acquainted with the advantages he conferred on society.

After the extract from the history of Xaintonge, we find three discourses of the chancellor's: the first on the union of philosophy and eloquence, necessary to form the orator. The second, on the decline of the oratory of the bar. The third, on the grandeur of the soul, with which the first volume concludes. The second volume consists of eleven discourses, six of which relate to proceedings in the law. The rest are, 1st, An eulogium on Mr. de la Briſſe, who had been solicitor-general. The 2d, On the love of one's condition. The 3d, On the use and necessity of science. The 4th, A discourse on M. Nain, who had been attorney-general. And the last of all is an essay on the study and exercise necessary to him who aims at being a king's counsel. This piece has been particularly admired, and is composed with such energy, knowledge, and taste, that the French, with their usual partiality, pretend, for this only, to set him on a footing with Bacon: indeed there is an *if* in the case. *If*, say they, his numerous and important occupations had left him at leisure to apply more closely to philosophy and the Belles-Lettres, he might, in every species of learning, have equalled the English chancellor, *whom he sometimes surpassed*: this gasconading is truly French. We shall return the compliment by only saying, that, though we think the French chancellor every where inferior to the English one, we allow that his imagination was fertile, his images great, his ideas clear, his argumentation strong, and his language elegant; that his learning, morality, and taste, may be useful to every one, and more particularly to the gentlemen of the long robe in France, whose occupation *ad imum*, no man better understood than this illustrious lawyer.

Monthly CATALOGUE.

Art. II. *The Beauties of Spring. A Sermon preached at the parish-church of St. Saviour, Southwark, in May 1756. By T. Jones, M. A. Chaplain of the said parish. 8vo. Pr. 6d. Dilly.*

THE *Beauties of Spring* may possibly be thought an odd title for a sermon; but the more odd and uncommon the more agreeable must it be to the enlighten'd followers of *Hutchinson* and *Romane*. The only business is (*as Mr. Bays says*), to *elevate and surprise*. And this is not to be done by mere sense and argument, but by something new, and out of the way. Mr. Jones



Jones therefore, knowing whom he has to deal with, leaves the plain and beaten road of the New Testament, and flies to the *Canticles*, where he has room to expatiate, and give a loose to his imagination, by turning interpreter. ‘*My beloved spake, and said unto me, rise up, my love, my fair one, and come away. For lo, the winter is past, the rain is over and gone. The flowers appear on the earth, the time of the singing of birds is come, and the voice of the turtle is heard in our land. The fig-tree putteth forth her green figs, and the vines with the tender grape give a good smell. Arise, my love, my fair one, and come away.*’ *Canticles*, chap. ii. ver. 10, 11, 12, 13.

This, says Mr. Jones, is the language of *Christ* to his *Church*, and a kind invitation to the returning sinner. ‘He invites her to come away from poverty and distress, from the power of her foes, and shelter herself in his beloved embraces. He invites her to come away from her fears, to come away from the land of scarcity into that delightful garden which his right hand had planted. In the text he gives her the reason of this invitation, and describes the blessing he had provided for her.’

He makes use of the image of *spring* to represent the gifts and graces of his church: ‘come away then to Jesus (says Mr. Jones) for the winter is past. You remember what it was to be in the cold winter of spiritual death, and in the dark night of guilt. Happy for you, my brethren, this winter is past. The sun of righteousness arose and dispersed the clouds of ignorance and unbelief, and a glorious gospel has broke in upon your hearts. The rain is over and gone; the storms of God’s wrath rained down vengeance upon him for your sins and transgressions. Sin excited God’s anger and indignation; but, to your unspeakable comfort, the storm is blown over.’ He tells us a little after, that the *flowers* appearing upon earth are the *seeds of grace*, the *singing* of the birds is the hymns and spiritual songs sent up by the faithful. The voice of the *turtle* is the heavenly mystic *Dove*, the Holy Spirit; the fig-tree putting forth green figs is your own good works, the fruit of your good vine. ‘The vine (says this reverend trifler) of itself will never grow upright; unless it be supported by a wall, or some other prop, it always creeps upon the ground.’

But how are we to reconcile *come, my fair one*, with the words in the first chapter, where *she* says, I am *black*, but comely, &c. Mr. Jones has a trick to set all this right again. ‘I am *black*’ (says he) and defiled with sin, considered in myself; but I am comely and fair, as being invested with the righteousness of my Lord.’ With such kind of stuff this celebrated preacher amuses his hearers. Now and then he cries out, with the usual

cant of enthusiasts, to keep up his consequence: ' My brethren,  
 ' you may venture to believe me. A word to the unawakened.  
 ' But I won't threaten, I won't use terrifying words (good  
 ' creature!) I'll try what love will do. And now I have given  
 ' my promise not to terrify you with severe threatenings, I hope  
 ' you will promise me one thing in return; and that is, to give  
 ' me your serious attention. I will not detain you long, but  
 ' will say what I have to offer in a few words.

' Sinner, whoever thou art, (I know thee not, but I hope  
 ' thy own conscience will find thee out) Sinner, I have a com-  
 ' fortible message this day unto thy soul. Perhaps you doubt  
 ' it. You have been a swearer, sabbath-breaker, &c. or at  
 ' least, if you are outwardly decent, you are quite indifferent  
 ' about the comforts of the gospel. Yet, (can you believe it? stop  
 ' and wonder at the news) to you, even to you does the blessed  
 ' Jesus speak. I call upon thee, O man! I call upon thee, O  
 ' woman! to crucify my dear Lord no more, and I promise thee,  
 ' &c.' Is it not astonishing, that there should be a set of beings  
 that stile themselves rational, who throng in crouds every sab-  
 bath-day to hear with attention, and even with rapture, such  
*Galimatias*; and is it not equally astonishing, that any man  
 could first *preach* and afterwards *publish* it?

Art. 12. *An Appendix to the Critical Review of March last; or,  
 plain Queries, addressed to the authors of the account of Mr. Ash-  
 ton's Sermon on the Fast.* 8vo. Pr. 6d. Waller.

The authors of the Critical Review have always endeavoured,  
 as much as possible, to avoid disputes and altercation with those  
 angry writers who may chance to be displeased at their ani-  
 madversions: if our criticisms are just, the public will approve  
 of and adopt them; and if they are *not* (as we by no means  
 pretend to be infallible) the same impartial public will reject  
 them. Authors are however, undoubtedly, the most improper  
 judges of our candor and abilities, with regard to our remarks  
 on *themselves*. The author of the *Appendix*, who is, we sup-  
 pose, no other than the author of the sermon, must therefore  
 excuse our entering into a hypercriticism on his learned defence,  
 the whole of which rests on this mind; viz. that if wit and  
 antithesis are blameable in a sermon, the prophets and apostles  
 are as guilty of it as himself. Mr. Ashton had represented men  
 as making gods of cards and dice. The apostle describes  
 them as making a god of their belly. The expression of mak-  
 ing a bargain with God is, in our author's opinion, as defen-  
 sible as the apostle's of *mocking God*; and rent your hearts and  
 not your garments as strong an antithesis as any in *his* sermon.  
 The reader plainly sees the dilemma which the Dr. would re-  
 duce

duce us to, either to give him leave to be as unseasonably witty as he pleases, or to find fault with the stile of the sacred writers. A sensible man will perceive this method of arguing deserves no answer; we shall therefore give it none. We said before, and we here repeat it, that we only mentioned these little faults, for so they appeared to us, because we thought them unworthy of so good a preacher: for when men of abilities are guilty of them, it gives sanction to what is wrong; and should therefore, in our opinion, be always taken notice of.

Art. 13. *An Answer to the Remarks on a Treatise upon the Hydrocele.* By John Douglas, Surgeon. 8vo. Pr. 6d. Wilkie.

We review this pamphlet with regret, as the last work of an ingenious young gentleman, whose extraordinary talents and skill in his profession have rendered his death a misfortune to the public. He seems to have acquitted himself fairly of all or most of the errors and misrepresentations laid to his charge; and this task he has performed with that earnestness which bespeaks a laudable concern for one's own candour and reputation.

Art. 14. *A genuine and particular Account of the late Enterprize on the coast of France, 1758.* By an Officer. In a Letter to a Friend. 8vo. Pr. 1s. Griffiths.

Here we have a shilling pamphlet, which we look upon as a curiosity, inasmuch as it is created out of (almost) nothing. For three half-pence or two-pence any person might purchase the essence of this performance in the Daily Advertiser, and have all the other news of the day, together with the advertisements into the bargain. But, these are taxes which one class of booksellers lay upon the eager curiosity of the public.

Art. 15. *An exact Account of the late Expedition, with the particulars thereof.* In a Letter from an Officer to his Friend in London. 8vo. Pr. 1s. Wilkie.

This is a catchpenny of the same kind, written on the same subject, executed in the same degree of merit, and perhaps by the same hand, with such variation in stile and method as was judged necessary to throw dust in the eyes of the people. If this is really the case, the author is not ill qualified to raise contributions on the enemy.

Art.



Art. 16. *A short Review of Mr. Hooke's Observations, &c. concerning the Roman Senate, and the Character of Dionysius of Halicarnassus.* 8vo. Pr. 6d. Griffiths.

The author of this pamphlet is, in all probability, the person who is to oblige the world with a translation of *Dionysius Halicarnassus*; and, therefore, it is no wonder he attacks Mr. Hooke with such fury, for having stigmatized that historian: but, whether he is, or is not, the translator of *Dionysius*, certain it is, he is a professed republican; and, with the temper and politeness peculiar to that sect, argues against the writer of the Roman History. He charges him with being dull, scurrilous, malicious, and ignorant: but, the stress of his rhetoric seems to lie upon Mr. H——ke's being a Roman Catholic, a bloody parson-roasting papist, of consequence an enemy to civil, as well as to religious liberty, and a friend to the p——r. He has rung the changes upon these articles of accusation, with all the spite, bitterness, and illiberal heat of an angry fanatic; and, laying aside all appearance of candour, presumed to vilify the talents of Mr. Hooke as a writer, which have so justly merited and obtained the applause of the public.—But who is he that so superciliously contemns an author of established reputation?—The name of his publisher speaks his eulogium.—Doubtless, he is some learned Flamen who officiates under the Pontifex maximus G——s and his sybil, in that temple which has produced so many specimens of genius, wit, and candid criticism.

Art. 17. *The Virtues of Wild Valerian in Nervous Disorders. With directions for gathering and preserving the root; and for choosing the right kind when it is bought dry. Shewing that the uncertainty of effect in this valuable medicine, is owing to adulteration or ill management.* By John Hill, M. D. *Illustrated with Figures exhibiting the true and false root, and the entire plants.* 8vo. Pr. 8s. Baldwin.

In this spectre of a performance we are told, that the root of the Valerian, which grows on heaths, or dry places, is preferable to that which is found in moist and greasy soils: that the infusion of this root is an excellent nervous medicine; and that the author has found it particularly efficacious in removing headaches occasioned by too great attention. This is a hint to the reader, without which we should not have imagined that he had ever given much attention to any one subject: for all his productions that we have seen, appear to have been altogether *extempore*. He has obliged us with plates of the different plants: but, whether or not they are of his own engraving, he has not thought proper to disclose.

Art. 18. *The Prussian Campaign. A poem : celebrating the achievements of Frederick the Great, in the years 1756--57. By William Dobson, LLB. 4to. Price 1s. Manby.*

The ingenious author of this poem is already well known to the learned world, by his excellent translation of Milton's *Paradise Lost* into Latin verse, which seems, though a work of the greatest merit, to have experienced the fate of the original, and for want of a true classical taste amongst us, to be neglected. In the *Prussian Campaign* Mr. *Dobson* has throughout studiously imitated his great master, as well in the harmony of his numbers as in the true poetical fire and spirit of the whole performance. Unfortunately for our bard, the scene of action lies in places whose names are rather unpoetical ; \* *Brandenburg, Koningstein, Tournitz, Hildburghausen, Low'schatz, &c.* though they contribute to raise the reputation of the hero, *make* (as *Shakspear* says) *the blank verse halt for them* : besides that, the present manner of fighting, drums, trumpets, entrenchments, cannons †, bombs, mortars, &c. is not half so pretty in description as the simplicity of ancient combats, together with the convenient machinery of gods and goddesses, who were always ready to help a poet at a dead lift. Mr. *Dobson* has, notwithstanding, in spite of all these disadvantages, given us some excellent lines, and done justice to one of the

\* ——— levelling their rage  
At mighty *Brandenburg* ———  
——— gall'd at his fate  
Undaunted *Lobkowitz* superior tow'rs.  
A mighty host, and *Koningsegg* commands.  
Under their gallant leaders, great *Soubise*  
And *Hildburghausen*. ———

† From the hostile rear  
Sudden the latent engin'y disgorge,  
Hurl'd from their brazen throats the flaming balls  
Innumerable, &c.

Fred'rick's fierce infantry with furious speed  
Thro' iron tempests, and thro' floods of fire  
To Low'schatz's walls intrepid flew.

——— th' alarm  
Of drums loud-thund'ring, and the trumpet's clang,  
Sonorous ———

Here the right wing display'd, and there the left.

The description in these and many other parts of Mr. *Dobson's* poem may be very just : but still the battles of *Homer* and *Virgil* are much more poetical.

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G

greatest

greatest characters that perhaps ever appeared, whom he properly styles

‘ The great, th’inimitable chief.’

The king of Prussia’s attack of the Austrian army in their intrenchments after he had passed the *Moldau*, is painted with life and spirit.

‘ ——— Still undaunted his bold march

- Fred’rick pursues : he nor their ’vantag’d ground,
- Nor high-fenc’d camp, nor trenches deep regards,
- Nor numbers far superior. On he leads
- To the fierce combat his courageous bands.
- They, by their monarch’s voice, (that fav’rite voice)
- Enliven’d, joyous spring, with sweet preface
- Of victory ; their standards wide unfurl’d
- In awful pomp, with rich emblazonry
- Of vivid colours, streaming to the wind :
- And o’er the horrent plain of glitt’ring steel
- A wavy harvest formidably gleam’d,
- Innumerable faulchions, the sun’s blaze
- (Oft as his radiant beams from fleecy cloud
- Emerg’d) reflecting fierce with burnish’d sheen ;
- E’er long to be imbru’d in Austrian gore.
- Swift thro’ the ranks undaunted Fred’ric sprung,
- High brandishing his faulchion, Austria’s dread,
- From wing to distant wing unwearied flew,
- Now in the van, now rear : on ev’ry part,
- Thro’ each vicissitude, each varying scene,
- With splendid conduct, animating sounds,
- And brave example, his obsequious bands
- Inspir’d, directed, instigated, cheer’d,
- And all his various pow’rs by turns display’d :
- Fervid, yet vigilant ; with temper’d fire
- Guiding the rapid war’s alternate reins.’

Towards the conclusion of this little poem we meet with the following lines :

- Hark how the sons of Albion’s glorious isle
- Tune in harmonic choir the conqueror’s praise !
- Thee, Frederick, all her glitt’ning cliffs resound,
- Thee her gay vallies, thee her mossy caves ;
- And grove to grove repeats the pleasing song.
- Britannia, resting on her ported spear,
- Majestic smiles ; and with the pleasing song
- Enraptur’d, venerates the prince, so bright
- Resembling her lov’d lord, to valorous George
- In magnanimity, as in blood, allied.’

The image of Britannia resting on her spear and smiling, is truly poetical, and the compliment that follows natural and just.

Mr.



Mr. Dobson might, in our opinion, have adorned and improved his poem, by considering his hero as well in private as public life, as a legislator, a scholar, a writer, and patron of literature; but this we suppose he has reserved till after the conclusion of a peace, when these parts of his character may be dwelt upon with more propriety.

Art. 19. *Avon. A poem in three parts. 4to. Pr. 6d. Doddsley.*

Avon is a very soft and inoffensive poem, one of those where (as Pope says of some of his own)

“ ——— smooth description holds the place of sense.”

It seems to be the production of a young bard scarce fledged, who is just trying his poetical wings, and fluttering about the regions of Parnassus. The work is divided into three parts, the first of which is by far the most tolerable: the other two being employed in tedious narrations, or quaint \* conceits and pretinences.

The following lines on Shakespear, who, luckily for Avon, was born on the banks of that river, are the best in the whole poem.

‘ Behold, behold the laurell’d *Shakespear* rise,  
 ‘ Grace in his mien, and lightning in his eyes,  
 ‘ See vary’d wit in ev’ry feature play,  
 ‘ See kindling passions, rap the soul away.  
 ‘ Possess’d of more than his own *Prosp’ro*’s skill,  
 ‘ He makes me what, and leads me where he will.  
 ‘ Diffusing wide the social flow of soul,  
 ‘ With *Falstaff* now we quaff the sprightly bowl:  
 ‘ Now borne sublime on magic wings I go,  
 ‘ O’er haunted heaths, and *Caledonian* snow,  
 ‘ To knock at bold *Macbeth*’s perfidious gate,  
 ‘ And wake revenge for gentle *Duncan*’s fate.  
 ‘ An exile now, thro’ peaceful *Arden*’s grove,  
 ‘ I seek the bands of loyalty and love:  
 ‘ Now warm in *Agincourt*’s illustrious field,  
 ‘ See trembling *Gallia*’s boastful squadrons yield.  
 ‘ Now snatch’d away, o’er-hills and vales I fly,  
 ‘ Till *Rome*’s proud structures fill my ravish’d eye;

\* Speaking of Bath, he calls it a place

Where patients are consigned, when hope’s no more,  
 To pass by water to th’ Elysian shore.

And a little after he talks of the antiquary,

Who fed on sweet conjecture all the day,  
 Oft wanders pathless to find out the way.

That is, The Roman road.

- ' Stay, *Brutus* stay, *Rome* merits not the blow ;  
 ' Can *she* be free at once and venal too ?  
 ' See rank *corruption* lure the birds of prey,  
 ' And call each dormant monster into day.  
 ' Why swell the sails, why sounds the dashing oar ?  
 ' Bring bays, bring myrtle for th' advent'rous Moor.  
 ' Ah gen'rous *fair* in beauty's fav'rite isle,  
 ' Why fall thy tears, and fades thy nuptial smile ?  
 ' Infernal fiend ! to ev'ry *conscience* dead,  
 ' Behold the tragic load of yonder bed !  
 ' But what is he whom yonder doors dismiss  
 ' In such a night, so stern, so black as this ?  
 ' In darkness lost, except the light'ning's gleam  
 ' Wraps his white head, like *Hecla's* brows in flame.  
 ' Sworn of his train, with honest *Kent* I draw,  
 ' The heart-struck *monarch* to the shelt'ring straw.'

There is likewise a genteel compliment to Shakespear's best interpreter, that is not ill expressed.

- ' He lives confess'd when *Garrick* treads the stage,  
 ' Feels all his wit, and glows with all his rage.  
 ' And *thou*, to *reason* just, and *Shakespear's* claim,  
 ' Still nobly press the fairest way to fame.  
 ' Best comment of thy *master's* great design,  
 ' Around his oak thy verdant ivy twine.  
 ' To folly's weak retreats let others fly,  
 ' Lull the void ear, or please th' incurious eye ;  
 ' 'Tis *thine* while *genius* leads thy steps along,  
 ' Guides thy just hand, and prompts thy tuneful tongue,  
 ' To charm the wise with nature, wit, and sense,  
 ' Give taste no pain or decency offence :  
 ' While dull grimace, and wild grotesque, are made  
 ' Thy noble sacrifice to *Shakespear's* shade.'

This poem is extremely well printed : the ingenious Mr. *Baskerville* of *Birmingham* having honoured it with his own new excellent type, and paper.

Art. 20. *The vessels of mercy, and the vessels of wrath, delineated, in a new, uncontroverted, and practical light. A Sermon first preached in New-Kent, Virginia, August 22, 1756. By Samuel Davies, A. M. 8vo. Price 6d. Buckland.*

Mr. *Samuel Davies* having been at the expence of transporting his sermon from *Virginia*, it becomes us to treat the *foreigner* with due respect. We therefore read it with all proper attention, and are sorry to find it was not worth the carriage, being nothing but a heap of *Presbyterian* cant and enthusiasm, without either argument or stile to recommend it. The

author

author tells us in an epistle dedicatory to his friend Mr. Gibbons in London, that when he preached this sermon (being (a *dissenter*) ' he was gazed at by some as a *curious*, and by ' others as an *horrendous* phenomenon.' He begins his discourse, according to the method generally made use of by these gentlemen, with playing upon and torturing the words of the text, *the vessels of wrath fitted to destruction. And ——— the vessels of mercy, which he had afore prepared unto glory.*

' *Vessels of wrath!* (says Mr. Davies) how terribly emphatical ' is this phrase? Vessels dreadfully *capacious* of divine wrath! ' to be *filled* to the brim with that burning liquid! But how ' beautifully significant is the metaphor, — *Vessels of Mercy!* ' Vessels formed, prepared, finished, adorned by the gentle and ' skilful *hand* of divine *mercy!* Vessels *capacious* of mercy; and ' to be *filled*, to *overflow*, with glory!

In regard to the *vessels of wrath* he tells us, that ' the flames ' of hell will burn dreadfully bright to reflect a terrible, yet ' *amiable* splendour upon them.' We believe this is the first time that the epithet *amiable* was ever apply'd to *hell flames*. In the next sentence he informs us, that ' it is for this terrible, ' but righteous end, among others, that God now endures ' them with so much long-suffering, that his perfections, and ' the honour of his government, may be the more illustriously ' displayed, in the execution of deserved punishment upon ' them.'

From this representation of divine justice, God should seem to take a *pleasure* in treasuring up vengeance, and permit his creatures to go on in sin that he may inflict the heavier punishment upon them. How inconsistent this is with the mercy of the Almighty, and how unworthy of his all-perfect nature, we leave every unprejudiced mind to determine.

Our author then proceeds to enquire *wherein doth preparation for glory, and wherein doth sinfulness for distraction consist?* The sum of what he says on this subject is no more than that if the dispositions of men are good and heavenly they will go to heaven, and if they are diabolical and hellish they must go to hell. ' If (says he) you love sin more than holiness, can you flatter ' yourselves you are fit for heaven? alas! it would be as un- ' natural an element to you, as for a fish to live out of water, ' or you in it.' There, gentlemen, is a pretty simile for you about heaven; and as to the other place, ' unless (he cries out) ' your *infernal* tempers are changed, you must dwell with *devils* ' for ever. Alas! Sirs, a soul without the love of God is *de-* ' *vilized* (a pretty word) already, ripe for destruction and fit ' for nothing else.' Sin *naturalizes* and fits you for the infernal ' regions; you are as fit for destruction as a murderer for the ' gallows,



‘gallows, or a mortified limb to be cut off; such vessels must  
 ‘be thrown into some dark corner of hell, that they may not  
 ‘incumber the *apartments* of the universe. God will make his  
 ‘*punitive* (another pretty word) power known, &c. &c.’

Mr. Davies concludes his sermon in this pathetic manner:  
 ‘May I hope, that I shall succeed at least with *some* of you this  
 ‘day, to fly from this tremendous destruction, into which you  
 ‘are this moment ready to fall? Alas! it is hard, if even a  
 ‘*stranger* cannot prevail with so much as *one* soul, in so large an  
 ‘assembly, and in a point so reasonable, and so strongly en-  
 ‘forced by your own interest.—But I must leave this warn-  
 ‘ing with you; and if you do not remember it now, you will  
 ‘remember it millions of age hence, when the remembrance of  
 ‘it will torment you with intolerable anguish.’ Which is as  
 much as to say (for *this* is the meaning of it, if it has *any*)  
 ‘Gentlemen, if you do not remember *my* sermon, you will all  
 ‘be d—n’d;’ a pretty extraordinary commination from a  
 professor of Christianity.

By the small specimen here given our readers may form a to-  
 lerable judgment of this performance. For our own parts we  
 cannot but be concerned to find that such preachers have got a  
 footing in our colonies, as it can only tend to the propagation  
 of error and enthusiasm, instead of the sober and rational dic-  
 tates of the true reformed and protestant church.

Art. 21. *An Extract out of Pausanias, of the statues, pictures, and  
 temples in Greece, which were remaining there in his time.* 8vo.  
 Pr. 4s. Shropshire and Dod.

This extract from Pausanias contains a faithful account of all  
 the temples, statues, and paintings remaining in Greece, when  
 he travelled over all its states about the 177th year of the chri-  
 stian æra. We cannot read the description of them, without  
 forming to ourselves the most exalted ideas of that great and  
 noble nation, the seat of literature, the throne of science, and  
 all the politer arts which grace and dignify mankind. One is  
 astonished to find such a variety of excellent works in every  
 kind; every corner of Greece was then crouded with the most  
 valuable performances in painting and sculpture by eminent  
 artists. We cannot, indeed, at the same time look over the ca-  
 talogue, without making some melancholy reflections, and la-  
 menting the depredations of time, when we consider how few  
 amongst all these monuments of human art are now remaining.

This extract may be of service to those modern artists who  
 are unacquainted with the merit and labours of antiquity; and  
 though it only gives an account of things no longer subsisting,  
 yet as it frequently describes the manner in which the antient  
 painters

painters treated their subjects, how they grouped their figures, the forms and attitudes of their statues, &c. it may afford some instruction to the ingenious. The work must likewise be useful to the learned world, as many parts of it tend to throw a light on the antient poets, and explain the heathen mythology.

Art. 22. *The Anglers. Eight Dialogues in Verse.* 12mo. Price 6d. Dilly.

There is something in these dialogues more whimsically entertaining and agreeable, than from the subject we expected to find in them. The author seems rather to have written for a little amusement, than from any very sanguine hopes of immortality: his muse is therefore in dishabille, and has a flatly air and behaviour. There is notwithstanding an ease and genteelity about her, which appears through all her negligence, and recommends her to our approbation. The dialogues open with a moral sentiment not ill expressed:

- ‘ Virtue, my friend, on no enjoyment smiles
- ‘ Which idle hours debase, or vice defiles.
- ‘ The wise to life’s momentous work attend,
- ‘ And think and act, still pointing to their end:
- ‘ As yon clear streams one constant tenour keep,
- ‘ Rolling their liquid homage to the deep.
- ‘ Sports (like parentheses) may part the line
- ‘ Of labour, without breaking the design.
- ‘ But as in verse, parentheses (if long
- ‘ And crowded) marr the beauty of the song;
- ‘ So pastimes which ingross too large a space
- ‘ Disturb life’s system, and its work deface.’

The third dialogue between Musæus and Simplicius begins with some very good lines:

- ‘ The seasons, surely, in these northern climes,
- ‘ Laugh at their image drawn by modern rhymes.
- ‘ For spring oft shivers in the British isle;
- ‘ But warms, in British song, with Baia’s smile.
- ‘ Ev’n now, the hawthorn, on the birth of May,
- ‘ Withholds her blossom, nor believes the day.’

The author best knows whether this is all his own.

After a description of the whale-fishery in the sixth dialogue (which by the bye is rather tedious) Lucius makes us amends by what follows:

- ‘ L. By arts, like these, shall Britain’s glory grow,
- ‘ With busy life her crowded havens glow.
- ‘ Her villages shall smile, her towns rejoice,
- ‘ And not a sigh untune the public voice.
- ‘ Her poor shall sing, sloth’s execrable band
- ‘ Of thefts and murders flee this happy land:      ‘ And

- ‘ And round her coasts, round ocean’s utmost shore,
- ‘ The thunder of her sovereign fleets shall roar.
- ‘ V. Time was, my Lucius, when this pompous stile
- ‘ Swell’d not too high for Britain’s dreaded isle.
- ‘ But ah! one shameful day our hopes has crost,
- ‘ Each Briton blushes for Minorca lost.
- ‘ Scorn’d by our friends, derided by our foes,
- ‘ Heav’ns! how my heart with rage indignant glows!
- ‘ O for a race of honest men to rise,
- ‘ Whose patriot souls th’ enormous bribe despise!
- ‘ Whom party warps not, nor ambition fires,
- ‘ But all their country all their souls inspires.’

It is plain from many passages in these dialogues that the author had a taste for rural beauties, and no contemptible talent in the descriptive.

- ‘ If (says he) war’s ev’ry art should fail,
- ‘ And heartless, homeward, your tir’d steps you trail;
- ‘ Some beauteous landskip may relieve your pain,
- ‘ The pride of summer in her ev’ning reign.
- ‘ For the road rises to a gentle hill,
- ‘ Where I and Florio paus’d, our eye to fill.
- ‘ Thence, pleasing Ipswich, on our right we hail
- ‘ Thy roofs and temples cluster’d in the vale.
- ‘ Her river, on the left, expands its tide,
- ‘ And, moor’d afar, diminish’d vessels ride.’

If thou expectest, gentle reader, to find in these dialogues any wholesome instruction in the noble art of Angling, thou wilt be disappointed; for there is not, as we remember, a line that can make thee a bit wiser than thou wert before. Fish therefore as thou wert wont, and let some one read the dialogues to thee whilst thou art fishing; so shalt thou have some *sport* even if they do not *bite*.

Art. 23. *A Second Letter to an Apothecary at Windsor, concerning a late very extraordinary physical transaction at Eton.* By Ch. Bateman, surgeon at Chertsey. 8vo. Price 6d. Coote.

We know not who this apothecary is, but we would not stand in his shoes for all the gallipots in his shop, even though they were filled with balm of Gilead; for we know no balm, of efficacy to heal a conscience wounded with the reflection of having rashly bereaved a fond parent of his darling child.—Not that we arrogate to ourselves the power of judging in such a delicate transaction: but, as the accused apothecary has taken no public step towards vindicating his character from the public charge that was so pathetically brought against it, we cannot help thinking that Mr. *Bateman* has great reason to complain; and even to publish this second expostulation, which is, like the first, close, warm, and affecting.

